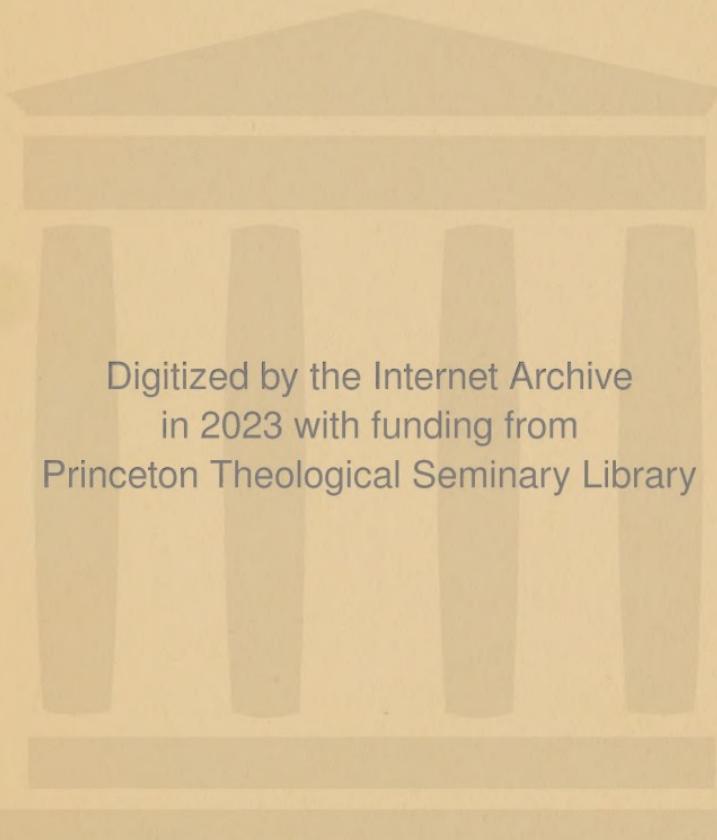


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THE HIGHER SPIRITUALISM

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THE HIGHER SPIRITUALISM

THE PHILOSOPHY AND TEACHINGS
OF SPIRITUALISM FROM THE
POINT OF VIEW OF ACCEPTED
PHILOSOPHY AND SCIENCE

BY
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By JOHN C. LEONARD

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PART I
HISTORICAL

THE HIGHER SPIRITUALISM

CHAPTER I

INTRODUCTION. WHAT SPIRITUALISM IS

ONE of the conspicuous features of the philosophic thought of the present day is its tendency towards transcendency, that is, the tendency to seek for some higher truth or principle, other than that given in ordinary experience, by which to explain the mysteries of creation. In various forms and phases, we find this tendency at work. It has, of course, been present in all stages of the world, but never, perhaps, so conspicuously as at the present time. The twentieth century bids fair to bring to a head, and to see, in a large degree, the fulfillment of this transcendental tendency which has been operative in men's minds down through the ages. There has ever been lurking in men's minds the suspicion that the world may not be exactly what it seems to be, and that underneath of its external, visible show, there may exist some hidden principle which shall explain it and reveal its long hidden mystery.

Engaged in the search for this hidden principle or secret of Nature, we find a great many different

philosophical and religious systems of today, most of which differ greatly in their expressed teachings, but all of which agree in one fundamental point, namely, that such a hidden principle of Nature does exist, and each doctrine is, therefore, trying to give it its proper definition and explanation.

Among such different doctrines or *isms*, we find Spiritualism, Theosophy, Occultism, New Thought, Swedenborgianism, East Indian Philosophy, Christian Science, and many others not so well known. No two of these doctrines teach exactly the same thing, so far as their actually expressed teachings are concerned, but every one of them is founded, in some form or other, on the assumption of an underlying reality or principle at the heart of things and of which the external world is but the visible manifestation or appearance. In all these doctrines, also, it is to be noted that this underlying principle is apprehended as a conscious or intelligent principle, which is another way of saying that the reality underlying all phenomena is mind or spirit.

Of all these different doctrines, we believe that Spiritualism, in its philosophical form, as including the Harmonial Philosophy, or clairvoyant revelations, of Andrew Jackson Davis, comes the closest to being a true philosophy and the correct explanation of things. It contains important and necessary truths in its philosophy which the others do not contain. It is the only doctrine which (1) presents a straightforward philosophy of the survival of the human spirit in a personal and individual form, (2) which gives a definite and substantial existence to the spirit world; and (3) which allows for the

straightforward and uninterrupted progress of the human spirit from the elementary conditions of human life on this earth, up to and through, the higher phases of existence in the spirit world.

Theosophy, with its East Indian ideas, has contributed excellent knowledge regarding the psychical constitution of man, and has succeeded in separating man into his constituent psychic elements in a way that few other philosophies have ever done. Its attitude of relying for its knowledge on the mind's own powers rather than on external authorities, whether spirits or other agencies, is also one of its good points, and one which has attracted many minds to it; which minds have been repelled from Spiritualism by its lack of reliance upon the individual's own mental and spiritual powers and by the tendency to exalt the facts of spiritual intercourse and the communications of spirits above the mind's own powers of reason.

But Theosophy has become practically worthless as a doctrine and a positive menace, on account of its adoption from the East of the childish and illogical doctrine of reincarnation. This doctrine is in every way philosophically unsound, and appeals only to those people who are unable to conceive of the continued progress of the soul in the after life, and who would, therefore drag it back to earth to live over the same experiences that it has already lived through and the use and good of which it has already exhausted. Clear thinking on this idea of reincarnation would put it to rest forever. It has its origin to begin with, in the false and baseless idea imported from the East, that the soul, after death

would be swallowed up in the infinite ocean of spirit and its individuality lost, unless it were drawn back to earth and reincarnated in another human body. Through repeated earth lives this process of absorption is staved off for a time, but ultimately, according to the East Indian Philosophy and Theosophy, absorption in the absolute life is sure to come. The Theosophist and the East Indian devotee, while holding theoretically that this state of absorption is a desirable one, removing the individual from the evils of personal existence, nevertheless shrink from it in practice, and prefer to believe in a return to earth for the soul and in a re-living of their earthly experiences, rather than have their personal consciousness swallowed up in the Infinite. Adherents to these two doctrines, therefore, usually postulate a sufficient number of earth lives to keep this state of absorption, or Nirvana, indefinitely far off.

But this idea of a continued personal existence through repeated earth lives is founded on a false line of reasoning which the Theosophist does not stop to consider. The Theosophist vaguely believes that in coming back to earth again and living in another body, he shall continue, in some way, his former personal existence—the one he left off with at the death of the body. But since he comes back as another person, in which there is no memory of the former life, then obviously this is in no way continuing the former life or personality. Personal identity depends upon memory, and where there is no memory, there is no personal identity. If, therefore, instead of the Theosophist coming back to earth in another body, there were created another

and entirely different soul to live in the new body, the result would be exactly the same, for all purposes of personal experience, to the Theosophist. In either case, an entirely new individual would appear without any trace of memory of any former life. Theosophists, of course, hold that all lives are ultimately remembered in the Nirvanic state, but this does no good to the one who is looking to reincarnation simply to continue his personal existence —which is the real motive behind the theory of reincarnation.

Another weak argument made much of by Theosophists for reincarnation is that of justice with respect to the lives of persons. The beggar is entitled to come back and live as a king, in order to recompense him for his life on earth as a beggar, and presumably, the king may come back as a beggar. Poor men must come back in order to live as rich men, and servants must come back in order to live as masters. In this way, justice is done in all lives. This argument is made the principal one for their belief in reincarnation by Theosophists.

But this argument rests entirely on the inability to conceive of the real purpose and end of life here. That purpose is not to equalize every one in point of worldly estate, or in the number of dollars they shall possess. It is to develop the principle of personality or self-consciousness in man, and this is attained equally well by any form of sensuous and self-conscious experience. All earthly experience is fundamentally of the same kind, whether in the case of king or beggar. Each one feels and experiences things in the same way, and each one has his own

joys and sorrows, pleasures and pains, and struggles and strivings for ends; and from the point of view of the experience as such, the lives of both, the king and the beggar, are of equal value. Each one gains the necessary experience in life to realize himself as a separate personality in contrast with other persons, and to realize the difference between joy and sorrow, pleasure and pain, victory and defeat, which realization is necessary for the spirit in order to enable it to appreciate the greater joys and beauties of the life to come. Experience, *of the same general nature* for all persons, is the meaning and end of life, and not experience *of any particular kind*.

It is significant, regarding this idea of reincarnation, that people who "remember" their past lives usually remember themselves to have been kings or queens or emperors and empresses, and none are found who remember themselves to have been servants or people of lowly estate. The favorite form of "past life" for women is that of Cleopatra, while for men, it usually takes the form of some of the old Egyptian kings. "I was a king" or "I was a queen," is the usual statement of belief made by persons who remember a past life. Regarding this purported ability of people to remember a past life, D. D. Home, the great spiritualist medium and writer, thus remarked:

I meet many who are reincarnationists, and I have had the pleasure of meeting at least twelve who were Marie Antoinette, six or seven Mary Queen of Scots, a whole host of Louis and other kings, about twenty Alexander the Greats, but it remains for me yet to meet a plain John

Smith, and I beg of you, if you meet one, to cage him as a curiosity.*

Let it be understood that Spiritualism, in the works of its accredited authorities, does not teach reincarnation. Practically all the great leaders of Spiritualism have been unalterably set against this doctrine. The great Seer, Andrew Jackson Davis, whose philosophical revelations have, in a large measure, become the accepted philosophy of Spiritualism, was strong in his opposition to this doctrine of reincarnation. In his autobiographical work, he states unequivocally, "I do not believe in reincarnation"; and he opposed the inclusion in Spiritualism of those persons and doctrines which did teach it.

Spiritualism teaches the continued and unending progress of the human soul when disengaged from its tenement of clay. It believes that one earth life is sufficient to enable the soul to gain all the earthly knowledge and experience it requires. With this knowledge and experience as a basis, the human spirit can then progress through all the unending stages of spirit life, continually gaining new knowledge and experience and continually developing new powers. Spiritualism teaches that earth life is the kindergarten in the life of the soul, and that when it has finished with this elementary experience, it then broadens out into the wider one, without finding it necessary to return and start life over again in the kindergarten stages of experience.

* *The Spiritualist*, Vol. VII, p. 165. Quoted in Conan Doyle's *History of Spiritualism*.

Coming now to Modern Spiritualism as a movement, it is to be noted that it consists of two distinct sides or phases. One of these is the objective or phenomenal side, and which may be called Phenomenal Spiritualism. Phenomenal Spiritualism deals only with the external facts of Spiritualism. A large part of this activity is known as Psychical Research. Psychical Research deals only with the external facts of Spiritualism. It does not concern itself with the philosophy of Spiritualism, and its adherents take great care to point out that they are simply investigating the facts from a scientific viewpoint and that they have no interest in the theories of Spiritualism. Statements of this kind, which are supposed to indicate a purely scientific attitude, are too often but confessions of the superficial interest in, and ignorance of, the real movement of Spiritualism.

The other side of the subject, Philosophical Spiritualism, deals with the philosophy and teachings of Spiritualism, as given in the communications received from the spirit world and in the independent investigations of the enlightened seers and thinkers in the ranks of Spiritualism. It does not ignore the facts or the phenomenal side of Spiritualism, but regards them as necessary elements in the construction of the proper philosophy of Spiritualism. In its philosophy, Spiritualism goes beyond the mere facts of the survival of personality after death and the ability of the surviving intelligence to communicate back to earth. It endeavors to penetrate into the beyond and to learn something of its nature and mode of existence. It regards intercourse with the next world as a proper and useful means of obtain-

ing knowledge, and from the knowledge so gained, it endeavors to construct a consistent and all-embracing philosophy of life and reality—one which will apply to both worlds—the spiritual and the natural.

The philosophical side of Spiritualism, owing to the fact that it depends upon sober and systematic thought and a careful and arduous study of the literary productions of Spiritualism, has naturally not enjoyed the vogue and notoriety that the more sensational phenomenal side has enjoyed. On the contrary, the philosophical side has been held back and more or less obscured by the attention given to the phenomenal side. People readily read about the more sensational developments in Spiritualism, such as materializations, communications and the various physical phenomena; but they rarely come into contact with the less sensational philosophical side of the subject. Spiritualism has thus become more or less identified in the minds of people with phenomenal Spiritualism, and its philosophy has remained generally unknown. Practically every one knows something about phenomenal Spiritualism, as contained in the researches of such men as Lodge, Crookes, Myers and Doyle; but few outside the ranks of Spiritualism know anything about the deeper philosophy of Spiritualism, as contained in the published works of this nature.

The really important side of Spiritualism is its philosophy. In fact, Spiritualism is primarily a philosophical movement. It started that way, and for a long time, up to the foundation of the Society for Pyschical Research, in 1882, it was mainly a

philosophical movement. Spiritualism, in its broader sense, really began with the philosophical revelations of the great American Seer, Andrew Jackson Davis, in his great work, *Nature's Divine Revelations*, published in 1847. This work, while laying the basis for modern Spiritualism and proclaiming the existence of the spiritual world and life beyond death, was essentially a philosophical treatise, disclosing the principles of a general philosophy of Nature; and in this scheme, the survival of personality after death was only an incidental item. And shortly afterward, when phenomenal Spiritualism was established by the Hydesville rappings, the main interest and activity in Spiritualism still continued to be philosophical. For over thirty years after the origin of phenomenal Spiritualism or from 1848 to 1882, in one of the most fruitful periods of the history of Spiritualism, the interest continued to be mainly philosophical in its nature. The works published during this period dealt chiefly with the philosophical evidences for the survival of personality and with the nature and mode of life in the spiritual world. The objective fact of survival was more or less taken for granted from the philosophical evidences, and also, of course, from a sufficient amount of objective testimony, and the inquirers did not consume their whole time and energies in bickerings on this point. They soon satisfied themselves that survival was a fact, and thenceforth devoted their time to finding out the philosophy of the matter and in trying to understand something of the nature and conditions of life in the other world. They regarded it as axiomatic that a proper under-

standing of the spiritual world and its relation to this world would necessarily demonstrate the existence of life after death.

The emphasis on the objective side of Spiritualism started in a period later, about 1870, with the beginning of what might properly be called Psychical Research, although the actual Society for Psychical Research was not established until 1882. As early as 1865, however, Spiritualism had got over into England and was interesting the minds of some of England's best scientists, among whom may be mentioned Alfred Russel Wallace and Sir William Crookes. The idea then was that science, through its standards of objective proof and certainty, might be able to determine, and settle once for all, this question of Spiritualism, which was so greatly concerning the minds of people, and about which no universally accepted conclusion had been reached. Both Wallace and Crookes started in enthusiastically to decide the question, even as the American scientist, Professor Hare, had endeavored to do several years before in America. And both Wallace and Crookes, like Professor Hare did very soon decide the question fully and satisfactorily for themselves, both becoming convinced of the reality of the phenomena and both men going on record as convinced of the spiritualistic explanation of the phenomena. But they soon found that it was one thing to convince themselves of the truth of the phenomena, and another thing to convince other scientists, in whom all the prejudices and bigotries of ultra-conservatism and orthodox religion made their appearance. The conclusions of Wallace and

Crookes were accepted by some few, but rejected by the great majority of scientists, the latter of whom would not give serious consideration to the phenomena. Professor Huxley wrote several articles to show that the phenomena did not interest him, because they were not within the pale of accredited science, and Professors Tyndall and Faraday, although carrying on considerable correspondence in the newspapers as to the conditions under which they would meet D. D. Home in a seance, never did seriously investigate the phenomena. The efforts of Wallace and Crookes, however, were fruitful in paving the way for the foundation of the Society for Psychical Research, which, in its earlier years at least, under such men as Myers, Gurney, Lodge and Hodgson, was a very formidable and earnest body of inquirers.

The whole history of research in phenomenal Spiritualism, however, has been to prove once for all that the real truths of Spiritualism, such as the survival of personality and the existence of the spiritual world, cannot be proved by mere study of external facts. These facts and phenomenal manifestations have been demonstrated over and over again, for the past fifty years, to the members of the Society for Psychical Research, and the demonstrations have been as conclusive, apparently, as it is possible for any demonstrations to be; and yet the Society for Psychical Research has never gone on record officially as accepting the spiritualistic explanation of the phenomena, or as admitting the survival of personality after death. So far as the Society for Psychical Research is concerned, it is

farther away today from accepting Spiritualism than it was forty years ago, in the days of Myers, Gurney and Hodgson. Should not all this prove conclusively to those people who seek to demonstrate the truths of Spiritualism by facts alone that they are on the wrong path and that such demonstrations can never come by mere facts? The facts must be supported by the philosophical explanations, and until these are obtained, scientists will forever stop short with the external phenomena and refuse to admit that they prove what the Spiritualist wants to have proved, namely, the existence of surviving intelligences beyond the grave.

We would not be understood as implying that the objective or phenomenal side of Spiritualism is not important. It is very important, and without the objective facts, Spiritualism would have a very weak ground to stand on. The facts or phenomenal manifestations of Spiritualism, such as the communications and the various physical phenomena, serve as particular demonstrations and proofs of the philosophy of Spiritualism, and without these phenomenal demonstrations, Spiritualism would become too much of the nature of philosophical abstractions, with no visible or tangible relations to objective reality. But because the facts do thus supplement the philosophy and serve to it as a body to a soul, therefore the doctrine of Spiritualism becomes a rounded and comprehensive whole, constituted of a system of intelligible explanations on the one hand and of a system of demonstrable facts and proofs on the other. The student who studies Spiritualism in the proper mood will find that it is just such a well-

rounded out system, and that it fulfills both demands of the mind—the one for a set of first principles by which to link together and make intelligible the facts, and the other for a system of facts to demonstrate and give body and proof to the more abstract principles. Lacking either of these two sides, the doctrine of Spiritualism becomes very incomplete.

The reason why the facts or external phenomena of Spiritualism by themselves do not force conviction on the mind of the skeptic, is that the mere phenomena are susceptible of other than the spiritualistic explanation, according to the skeptic. All the facts and phenomena in connection with spiritual intercourse may be unquestioned as to their genuineness and with no suspicion of fraud or dishonesty on the part of the medium, and yet the skeptic, admitting all the facts, will not admit the conclusion which the spiritualist wants him to admit, namely, that the phenomena are caused by excarnate human intelligences. On the contrary, he will take the course which most of the official psychical researchers have taken, namely, to admit all the facts and phenomena and then to attempt to explain them as due either (1) to telepathy, in which the mind of the medium gets the messages and answers from the minds of the sitters or (2) to a subliminal consciousness, which, one might believe from the importance given it by the psychical researchers, is capable of seeing everything, knowing everything and doing everything. This explanation of the subliminal consciousness is carried so far by those who refuse to accept the spiritualistic explanation of the phenomena, that, in their opinions, it can account for

every possible spiritualistic phenomena and every possible message received through the mind of a medium. And this is not an extreme statement of the case, as is shown by the fact that Mr. Frank Podmore, the well-known investigator of Spiritualism and author of a history of Spiritualism, continued his researches in the facts and phenomena of Spiritualism for over thirty years and during that time could never get farther than the subliminal hypothesis; and Professor Charles Richet, one of the most noted of psychical researchers in the phenomena of Spiritualism, and an authority so far as the existence and genuineness of the facts are concerned, has steadfastly, during the course of over thirty years' investigations, refused to admit that the phenomena were produced by the spirits of the dead. He attributes their production to "unknown and supernormal powers within the mind of the medium."

Such has been the course of a great many other investigators and researchers into the mere external facts and phenomena of Spiritualism. Now Professor Richet particularly has shown in his principal book on spiritual phenomena that he is entirely unacquainted with, and uninterested in, the philosophy of Spiritualism and that he has never given any consideration to its deeper truths and principles, which would at once afford the proper explanation of the phenomena. He has taken the position of the "thief and the robber," who would try to force his way into the kingdom of heaven by external facts alone without giving any serious attention to the philosophical principles and explana-

tions underlying those facts; and it is not to be wondered at that he has failed to make the desired entrance. The proper commentary on all such psychic research and researchers is that one cannot force his way into the kingdom of heaven by a study of external facts alone.*

The reason for this inability of the mind to accept the truth of Spiritualism from the mere facts and external phenomena alone is evident. In mere external facts, such as messages received, phenomena observed, etc., nothing is given of the nature or conditions of life and existence on the other side, and the mind, having nothing to work upon, is unable to construct any definite picture of life in the next world and therefore such a life remains for it practically non-existent. The mind must have something positive upon which to base its beliefs. It cannot formulate its beliefs out of nothing or believe in the actual existence of that of which it knows absolutely nothing. Hence, the mind which sees only the external phenomena and knows nothing of the philosophical explanations of life on the other side, either suspends its judgment entirely from lack of material out of which to construct a definite belief; or, it does what most psychic researchers into the mere phenomena usually do,

* Sir A. Conan Doyle, in his *History of Spiritualism*, just published, has the following to say regarding Richet's attitude toward Spiritualism: "Richet's great brain and close power of observation have been largely centered upon the physical phenomena, and he does not seem to have been brought much in contact with those personal, mental and spiritual experiences which would probably have modified his views. It is fair to add, however, that those views have continually moved in the direction of the Spiritualistic explanation." p. 187.

namely, make use of any and every other possible explanation to account for the phenomena, rather than admit the spiritualistic explanation. The mind works well enough from the position taken; the trouble is that the position is wrong, due to lack of real knowledge regarding the phenomena; and this real knowledge the psychical researchers will not take the trouble to seek out and acquaint themselves with. The inevitable result is that they *get nowhere: for no amount of mere external facts can ever get the skeptical mind over into the spiritual world.* There are too many subliminal and telepathic hypotheses to account for the phenomena for the skeptical mind to accept the spiritualistic explanation of them.

The futility of depending entirely upon external facts and phenomena for a knowledge and conviction of the spiritual world is made plain in a communication received from the spirit of a Dr. Daniel, the spirit guide in the production of the recent book, *Northcliffe's Return.* In the communication Dr. Daniel criticises the desire of the researchers at the seances in which he was in control to seek exclusively for, and to over-emphasize, the element of phenomenal evidence:

There is one law and it does not proceed according to conditions on your side altogether. That law is that which is taught in life and not evidence. If you request evidence, then you shall not receive it. If you request life, then it is yours. . . . When you have Northcliffe speaking to you, how many other influences control his speech you do not know. . . . When a man leaves the material, he must cast it off. If he return and endeavor to express himself, then

he finds that he has a different mentality and he must be assisted by a vast personal army, both directly and indirectly, of forces about him. For instance, he must have "guides" to aid him, and they influence him with their thought. They mould him with their mentality. . . . Then there is the individual himself. He has to build himself up as he was. He has to impersonate himself as he thinks he was. And there are many other circumstances such as those of varying circles and varying characters of sitters, and varying conditions of spirits. Where is your evidence? Nowhere. It is preposterous to claim that it is so great and true. It is not true unless it is absolute, for when it is, it will not be expressed in material terms. You cannot write down the facts of Life in words, because they are spiritual, and being spiritual, they are beyond the physical and the mundane. There is no evidence which can be truly complete. My words apply to every phase of mediumship. . . . If you want evidence of the spirit world, make of yourself a saint, beautify your soul, uplift your vision, glorify your nature. Let true communion be your evidence. What more than that do you want? (*Northcliffe's Return*, by Hannen Swaffer, p. 241.)

In the same way, a message purporting to be from the person of Stainton Moses in the spirit world, and received through the mediumship of Mrs. Piper, criticises this tendency of persons to seek for wholly material evidences of survival. The message relates to the researches of Dr. Hodgson, the noted psychic researcher and was received shortly after his death. It is as follows:

This thought we all wish to press upon you and upon the friends of earth, that there is a difference between the entrance into the spirit world of those who seek for spiritual unfolding and those who simply seek for scientific

knowledge. Dr. Hodgson says that I shall tell you that it was a great error that he kept himself so largely attuned to material life and material things. You will understand he means that he did not move in the realms of the higher or spiritual. He did not view these psychic matters from the standpoint that I did. He sought to base everything mainly on material facts, and did not seek to interpret anything wholly as spiritual. One that comes over as he came over is transplanted from one sphere of life into another like a baby just born. He has been besieged since he is here with messages started from your side. All manner of questions are being carried to him by messengers. This is all in vain; he cannot answer. He repeats that I shall tell you that he realizes now that he saw only one side of this great question, and that the lesser important.*

The moral of all this, therefore, is that to gain any real knowledge of the spiritual world or any real evidence of life after death, one must not limit himself entirely to the external facts and phenomena, but must study the internal or spiritual meaning of these facts and the philosophical explanations contained in the communications from the spirit world. From the proper knowledge of the spiritual world which may be gained from a study of the literature and philosophy of Spiritualism, the facts of communication become readily understood, and also the fact of the survival of the spirit beyond the grave. Actual knowledge of the manner and process of survival then takes the place of, and includes, external evidence for survival and doubt is dispelled by knowledge.

From what we learn of Spiritualism from psy-

* From I. K. Funk's *The Psychic Riddle*. Quoted in A. C. Doyle's *History of Spiritualism*.

chical researchers, we would think that the spirits, in their communications, had never told us anything about the spiritual world or of the higher truths of spiritual existence. The fact is, however, that Spiritualism has a large and impressive literature, consisting of books containing communications from the other side relative to the nature of the spiritual world and the mode of life there. The literature of Spiritualism also includes important philosophical treatises on spiritualistic subjects, both by advanced spiritual teachers in the spirit world and also by independent seers and writers in this life who have developed their spiritual faculties and powers to a point where they are able to come into direct conjunction with the spirit world and thus can perceive and describe these realities for themselves. The greatest one of these independent seers was the great American Clairvoyant, Andrew Jackson Davis. He developed his powers of spiritual perception to the point where he was able directly to function on the spiritual plane of vision and familiarly to describe the things of the spiritual world. He left a philosophy of the spiritual world, in thirty-three volumes, which are unquestionably the most remarkable, and perhaps the most valuable, of any set of books ever bequeathed to mankind. The life and works of this remarkable individual, who died in 1910, will be considered in our next chapter.

This great literature of Spiritualism, especially the deeper philosophical side, is almost wholly unknown to the superficial investigator in Spiritualism. The average reader on spiritualistic subjects comes in contact with only the literature dealing with the

more phenomenal and sensational side of Spiritualism, such as personal messages from the other side, tests of survival, physical phenomena, materializations, etc. The more important works of Spiritualism, those containing its philosophy and explanatory principles, are almost entirely hidden from him.

The reason for this is not hard to find. In the first place, spiritualistic books do not enjoy the vogue that books on more practical subjects do, and their circulation is usually very limited. The best books on philosophical Spiritualism usually appear in only one edition and are soon out of print. They are then accessible to the student only through research in libraries, and thus, so far as the public is concerned, they practically cease to exist.

In the second place, Spiritualism has not yet reached the stage of systematization and coherence where it can be said to be either an accredited science or philosophy; hence it is not recommended or taught in the large educational institutions. This, perhaps, is as it should be, for educational institutions are to teach the fundamentals of knowledge, those which relate to the more practical needs of life. Abstract and radical themes, such as Spiritualism and the different religious beliefs, are matters for after-college thought and consideration. Books on Spiritualism do not appear on the shelves of those institutions and they are not conspicuously exhibited even in private libraries, to say nothing of public libraries. Consequently, the average student has little chance of coming in contact with such books. What information the student or the average reader gets on the subject of Spiritualism is usu-

ally gleaned from articles in magazines and newspapers, and as these deal with only the more phenomenal and ephemeral phases of the subject, the reader gets the impression that Spiritualism consists entirely of psychic phenomena and that it has no serious or philosophical side.

The Congressional Library at Washington contains on its shelves a very large number of books dealing with philosophical Spiritualism. Its title catalogue under the head of Spiritualism contains no less than 850 distinct titles of works on Spiritualism, outside of another large number catalogued under the head of Psychic Research. And Mr. J. A. Hill, in his *History of Spiritualism*, says that the library of the London Spiritualist Alliance contains about 3,000 volumes on Spiritualism. Many of these books in the British Museum are of course duplicates of those in the Congressional Library at Washington. Most of these books may also be obtained in the various large public libraries throughout the United States, and the more recent books on Spiritualism are usually obtainable in the smaller libraries and in book stores.

Among these books on Spiritualism, many of which are hidden away in the dark recesses of libraries, and otherwise out of print, are very valuable works on philosophical Spiritualism. In many of them is to be found wonderful philosophical knowledge and answers to important philosophical problems which have puzzled humanity through so many ages. Others of these books, again, are more or less worthless and not worth preserving; but it is necessary to preserve them, along with the better

ones, for libraries are but the repositories of these records and not the judges of them, and what one man finds worthless may be of very great value to some one else. Moreover, the inclusion of the bad with the good affords a ground for intelligent research and discrimination and thus enhances the result to the student by making him feel that he has achieved his results by work.

One of the most desirable things in Spiritualism today is that some able mind should go back through this great wealth of spiritualistic material and cull out the good from the bad and present it in a proper philosophical and systematic form. Many of these books are too valuable to be lost. In recent years, something of this has been accomplished by books of reminiscences and historical accounts of the personages and works of this past period. But the histories of Spiritualism and memoirs that have been written—and they are but a few—have unhappily dwelt almost entirely with the phenomenal side of Spiritualism and with personalities, rather than with the philosophical productions and achievements of these personalities. What is required is to bring to the attention of the world some of the great philosophical productions of Spiritualism of the past, rather than to exalt its personalities.

The present volume is written particularly from this standpoint. It endeavors to do full justice to the phenomenal side of Spiritualism and to its personalities, but above all, it seeks to indicate something of the literary productions of Spiritualism and of the teachings contained in them. For this reason, we have made use of extracts and quotations from

original spiritualistic productions whenever it was possible to do so; for the reader will naturally be interested more in the original communications and productions themselves obtained directly through spiritualistic channels, than in anything we have to say concerning them.

CHAPTER II

ANDREW JACKSON DAVIS AND THE HARMONIAL PHILOSOPHY

ANDREW JACKSON DAVIS, the great American seer and founder of the Harmonial Philosophy, has been called the John the Baptist or prophet of Spiritualism. He was the direct forerunner of Spiritualism and may, in a sense, be regarded as its father and founder. Even after Spiritualism had become established, Davis was the principal director and advisor of the movement, both through his personal activities and through his lectures and writings, so that the whole course of Spiritualism up to the time of his death in 1910, and even today, bears the impress of his personality and work. During the time of his association with Spiritualism, Davis produced most of his thirty-three volumes of philosophical writings, which deal amply with Spiritualism. His chief work, *Nature's Divine Revelations*, which has gone through over forty separate editions, was written in 1846, two years before the birth of Spiritualism proper.

Notwithstanding all this activity in connection with Spiritualism, however, Davis was not, in the strict sense of the word, a Spiritualist. Davis believed in Spiritualism and taught Spiritualism and, in this respect, may be called a Spiritualist. But his

own works did not come through the regular spiritualistic channels and they were not the product of any regular form of mediumship. They were not dictated to him nor given to him in any way by spirits. They were produced entirely by his own conscious and voluntary powers and bear the stamp of his own particular personality and genius. It is true that, in the earlier part of his experiences as a writer and seer, Davis was dependent for his revelations on the peculiar trance condition into which he was placed by the hypnotist or magnetiser, but, once this state having been produced, Davis's revelations and writings were then the result of his own direct mental and clairvoyant perceptions. He directly perceived the things he revealed, and they were in no way given, or dictated to him, by spirits.

Later in Davis's career, the abnormal condition of trance, necessary for his perception of interior things, merged into his normal every-day state, so that he was able to perceive the things of the inner world at will—by a voluntarily induced state of trance or abstraction—in which he did not require any magnetiser or hypnotic operator. These later states were not trances at all, since Davis retained at all times his conscious and voluntary powers, and could induce the clairvoyant states almost instantly. He described them rather as states of abstraction, in which he could withdraw his mind from the outer world and focus it on the things of the inner or spiritual world. He described this faculty as merely a normal growth of the mind and spiritual development of the individual, a state which he said all men might advance to, and which, in his particular

case, had been greatly hastened by the previous magnetic states in which he had been placed. In his maturer years, Davis was a perfect example of a completely developed and independent seer.

This independent clairvoyant state, Davis termed "The Superior Condition," and he speaks of it as follows:

The Superior Condition is a development of every spiritual power, the subjection of every animal propensity, and the bringing of the *real* man into immediate conjunction with spirits, causes and principles, . . . Individuals who enter the Superior Condition, whether through the agency of human magnetism, or by constitutional and spiritual development, are subject to that universal law whereby the human spirit is *educated* by experience. That is to say, the mind improves and learns by familiarizing itself with influences and phenomena, whether in the body or out of the body, whether in this world or in the higher spheres of existence. . . .

In all ages men have *grown* to this condition. The simplicity of Christ, his purity of mind, his gentleness and wisdom, power of prophecy, freeness of principles, and propriety of development, all testify of his mental growth. And Swedenborg declares that he himself entered this condition. . . . I was in this state when *The Principles of Nature, Her Divine Revelations* and *A Voice to Mankind* were delivered to the world. That work could not have been presented *so early* in my life had I not been assisted by another person's supporting and congenial influence. This influence, as a *quicken*ing power, combined with my constitutional predisposition to spiritual illumination, enabled me to do that which, without this influence and under less favorable circumstances, I might not have accomplished before I attained my thirtieth year. But quickened into The Superior Condition by the manifold influences that

were brought to bear upon me, such as magnetism, diets, habits, etc., my spirit was qualified to continue to progress and unfold, more and more, day by day and hour by hour.*

Davis's productions, therefore, as shown by the above, were not really spiritualistic productions, that is, produced by spirits, but were the results of his own spiritual perceptions while in the abnormal state. As such, therefore, they must be judged from an entirely different point of view from those produced through regular mediumistic channels. Nevertheless, as has been said, Davis's works are included in Spiritualism because they concern themselves with spiritualistic themes, and because his clairvoyant revelations afforded a philosophical groundwork and explanation for the existence of the spiritual world and for the existence of individual spirits after death. As such, Davis's works became the real basis of the spiritualistic movement which appeared later and they are so regarded to this day.

In giving a brief sketch of Davis's life, we shall touch only on those phases and incidents in his life which had a direct bearing upon his works and upon the manner of their production.

Andrew Jackson Davis was born in the town of Bloomingrove, Orange County, New York, in 1826. His parents were very poor and he, in his youth, received little or no education. He states in his autobiography that his total schooling did not exceed a few weeks. About this period, there happened to be a great deal of interest and enthusiasm throughout the country on the then new subject of

* *The Great Harmonia*, Vol. I. *The Physician*, pp. 198-200.

mesmerism and animal magnetism. The European investigator, Mesmer, had just published the results of his researches in mesmerism or animal magnetism and these results had interested a great many students on both continents. This interest had penetrated to the parts of the country in which Davis then lived.

About the year 1843, when Davis was seventeen years of age, there appeared at Poughkeepsie a lecturer on animal magnetism, who also performed experiments of throwing his subjects into a magnetic sleep. Davis attended the lectures, and through the interest which he gained from them, he later came in contact with another magnetic operator, through whose experiments he was placed in the magnetic sleep. In this state, Davis manifested surprising powers of clairvoyance, could read from a newspaper with eyes bandaged and could describe with accuracy the inner complaints with which certain of his spectators were suffering. As the experiments progressed, after a few weeks Davis's powers of clairvoyance became more pronounced and enlarged. He was now able to direct his clairvoyant vision outward into the objects of animate and inanimate nature. Describing his initial experience later, he says:

It seemed that the whole earth, with all its inhabitants, had been suddenly translated into an Elysium. . . . A few moments more, and I not only beheld the exteriors of the individuals in that room—clothed with light as it were—but I as easily perceived their interiors, and then too, the hidden source of those magnetical emanations. I could see all the organs and their functions—the liver, the spleen,

the heart, the lungs, the brain—all with the greatest possible ease. The whole body was transparent as a sheet of glass. . . . I could easily discern the form and size of the organ by the intensity of its emanations. This view, I still remember, excited in me much admiration, but I was so deeply in the magnetical condition and so impoverished in language, that I neither manifested any delight nor described a particle of anything which I then beheld. . . . Thus I beheld not only the real physical structures themselves, but also their indwelling essences and vitalic elements.

But now the sphere of my vision began to widen. I could see the life of nature in the atoms of the chairs, tables, etc. . . . By a process of interpenetration, as I now term it, I was placed in rapport with Nature. The spirit of Nature and my spirit had instantly and for the first time formed—what seemed to me to be—a kind of psychologic or sympathetic acquaintance—the foundation of a high and eternal communion.

The properties and essences of plants were distinctly visible. Every fibre of the wild flower or atom of the mountain violet was radiant with its own peculiar life. I saw the living elements flow and play through these simple forms of matter; and in the same manner I saw the many and various trees of the forest, fields and hills, all filled with life and vitality of different hues and degrees of refinement. It seemed that I could see the *locality, properties, qualities, uses and essences* of every form and species of wild vegetation that had an existence anywhere in the earth's constitution. (*The Magic Staff*, Autobiography of Davis; pp. 214–221.)

With the continued development of his clairvoyant powers, Davis and his operator decided that he should no longer employ his faculties for the merely curious or in mere experiments in the sci-

ence of magnetism, but that he should limit them to the healing and prescribing for the sick. A clairvoyant clinic was accordingly opened and in cases covering about the course of a year, Davis's success in diagnosing and prescribing for his patients was so marked that his fame spread throughout that part of the country and gained for him the title of the Poughkeepsie Seer.

After employing his faculties in this way for about a year, Davis became conscious of a different trend in the direction of his clairvoyant abilities. In his entranced condition, Davis had already delivered two or three lectures, and it now became impressed upon him that his future work lay in the field of lectures and philosophic writing. In his clairvoyant state, he was impressed that he should deliver lectures to constitute a book and he was further impressed regarding the details and method of preparing for the work. A particular magnetiser was to be chosen, who would induce in Davis the magnetic state necessary for his clairvoyance, and a well known scribe was to be selected who would write down the lectures as Davis delivered them. The magnetiser chosen was a Dr. Lyon, who, in order to accomplish his part, relinquished a remunerative and growing practice, and the scribe selected was the Rev. William Fishbaugh, of New Haven, Connecticut. In addition to the magnetic operator and the scribe, three permanent witnesses were chosen "in order to testify of the medium through which the lectures were given." They were the Rev. J. N. Parker, Theron A. Lapham, and Dr. T. Lea Smith, all well known. Besides these three specially

chosen witnesses, there were twenty-three others who witnessed the lectures from time to time. Previous to the delivery of the lectures, Davis himself announced, while in the trance state, that he himself was to be excluded from any financial remuneration that might result from the work.

The book was finally completed, and consisted of three parts. The title given to it, corresponding to the three parts, was, *The Principles of Nature, Nature's Divine Revelations* and *A Voice to Mankind*. It was an amazing production, and, from whatever angle viewed, constitutes one of the most remarkable books ever printed. As its title indicates, it is a philosophical treatise, purporting to be a revelation of the principles and laws which govern the material and spiritual worlds. The first part, *The Principles of Nature*, seeks to establish the general principles which govern reality and to explain the nature of mind and matter and their relationship and laws in the material world. The second part, entitled *Nature's Divine Revelations*, purports to be a philosophical revelation of the material cosmos and of the laws and principles by which it is actuated. It deals with the formation of the universe and of the solar systems and traces a general process of evolution in nature from matter up to man. It treats knowingly of the various geological periods of the earth's formation and gives a uniform account of the development of the lower forms of life up to, and culminating in, man. The book taught with great definiteness the doctrine of evolution before Darwin or Spencer wrote a word about it, and it revealed the

existence of Neptune, the eighth planet, before its discovery was announced by the Russian astronomer, Le Verrier. A considerable part of *Nature's Divine Revelations* is theological and contains an examination of the various articles of the Christian creed and a historical account of the formation of the books and manuscripts which go to make up the Christian Bible.

The last part of *Nature's Divine Revelations* is purely revelational and relates to the nature and existence of the spiritual world. It gives a definite description of the spirit world and teaches the continued existence of the individual spirit after death. It explains the nature of death, the relation which the spiritual world bears to this world and the manner of life of the surviving spirits in the spirit world.

The last section of the work, entitled, *A Voice to Mankind*, is a sort of economic or socialistic document, seeking to formulate a scheme for the organization of society on a successful economic and social basis.

The book, *The Principles of Nature, Nature's Divine Revelations and A Voice to Mankind*, immediately attracted great attention as soon as it was published. It was read by the leading men of the time and influenced them greatly. Longfellow, Emerson, Lowell and other men of letters were all acquainted with this and other works of Davis, and its influence on some of them is clearly noticeable. The first edition of *The Principles of Nature, Nature's Divine Revelations* was quickly exhausted, and

the same happened to several succeeding editions. The book has since gone through forty-four separate editions and is still on sale for the reader.

It is impossible to get a good idea of Davis's revelations without first considering in detail the nature of his trance condition and the method by which he obtained his information while in a trance state. Davis fully recognized how difficult it would be for people to understand the abnormal way in which he received his knowledge, and he consequently took great pains to explain the *modus operandi* of the magnetic state and of the method by which he obtained his knowledge.

The magnetic state, he explains, is accomplished by means of animal magnetism and electricity. These pass from the operator to the subject, whose mind and body then become completely under the control of the operator. Whatever the operator wills the subject does, just as the body of the operator obeys his will. In this process, the will forces of the subject's body are really supplied by the operator, and the subject's mind or spirit may for the time withdraw from the organism while the forces of the operator sustain it. By this process of magnetic sleep, Davis explains, he was able to free his mind from the organism and to perceive the realities belonging to the second or higher state of existence.

In this condition of disenthralment from the organism, Davis says:

The mind becomes free from the organization, except as connected by the medium before mentioned (by a slender thread of magnetism, by which the spirit can be drawn

back to the organism); and then it is capable of receiving impressions of foreign or proximate objects according to the medium with which it particularly becomes associated. The medium existing between thought and thought, between mind and mind, and between time and eternity, is the only active pervading medium which I am dependent on for the conception of thought, and for the perception of all things of a refined, ethereal or spiritual constitution. . . . I am not impelled or impressed by the thoughts or feelings of a foreign person, though I am cognizant of them through the medium above termed ethereal.

When I pass from the body, it is not the distance—the indefinite space through which the mind proceeds, that is necessary to enable it to obtain its information, but it is the transition or metamorphosis of the principle of mind to its second sphere of existence. (*Prin. of Nature*, p. 38.)

Again, emphasizing the independent nature of his perceptions, Davis says:

When I pass over into the independent state of clairvoyance to receive impressions, I do not have any counsellor or informer, but I receive the reality of what I request. I do not observe entities as they would be naturally known to exist; but I know the peculiar connection existing between all ultimate spheres of man. When passing from the organization all natural forms and substances appear closed from my view by a great shade or mantle, when all above appears one broad and extensive light, passing through all the second spheres of existence. This light is the medium of perception and association, which pervades the second spheres, and unites them together, even as the *natural* spheres are bound together. And when it was said that all shall know the truth, this was spoken in reference to the ultimate of this life, or to the second sphere of future existence, for there the truth is known. The reality, the

invisible, the real cause of all effects, are then known; and this knowledge makes us free.

It is impossible by *words* to convey a full and adequate conception of the manner in which I arrive at truth. I can only employ such words as convey all the idea that words can convey, of this process. My information is not derived from any *persons* that exist in the sphere into which my mind enters, but is the result of a *Law of truth*, emanating from the Great Positive Mind, and pervading all spheres of existence. By this truth is attracted to and is received by, the mind. (*Prin. of Nature*, pp. 43-44.)

After making clear the *modus operandi* of obtaining his knowledge, Davis then goes on in the *Principles of Nature*, the first section of the book, to expound his particular philosophy of Nature. The purpose of this part of the book was to establish first principles or the nature of mind and matter and the principles and laws which governed them. From his superior clairvoyant position, Davis viewed material objects, both animate and inanimate, from a two-fold point of view. All objects consisted of an inner and an outer side or part. The outer side was the material one and was simply the body or external manifestation of the inner side, which was the living or spiritual side and the true reality. These two sides of objects were not mere aspects or attributes, such as is held by the Spinozistic or "Two-Aspects" theory, but each side was a definite entity in itself, though inseparably * related to the other part. The mental or positive side was therefore just as definitely real and substantial as was

* Theoretically separable and actually so, with the dissolution of the body; but inseparable during life.

the new sprouting seed bursting through the old husk or shell. Objects were, therefore, essentially dual, consisting of a definitely organized interior life and of an external material body or clothing.

Davis was always insistent upon pointing out the superior reality or the interior or living side of things over the negative or material side. All movement, all life, all growth and directive capacity originated solely in the inner or positive side, while matter was negative and inert and simply responsive to the inner side.

The duality of things was, however, only in respect to their mode of existence and did not refer to their essential nature. For in respect to the essential nature of reality, Davis was a monist. He frequently expressed this monism in terms of matter, in order to emphasize the actuality, objectivity and substantiality of all things; but his matter, or monistic substance was in the last analysis, mind; for matter was produced by mind or spirit and was simply one of the states or conditions of spirit. It is true that Davis never got this position clear in his first book, *Principles of Nature, Nature's Divine Revelations*, etc.; for in this book he was mainly concerned with combating the prevalent theological and metaphysical view of the time, which held that spirit or mind was an entirely unextended and in-substantial reality and could not be conceived in any spacial or substantial terms. The old dualistic philosophy at this period contrasted mind absolutely with matter, and held "that a million angels or spirits could dance on the point of a needle." It was his reaction against this view that forced Davis

to insist upon the substantiality and materiality of spirit. But one can clearly see that he really regarded spirit or mind as the reality and matter as the created product or phenomenon. This he brought out more clearly in his later works, in one of which he says:

Pure intelligence is therefore the only primordial stuff of things—the one eternal substance at the basis of bodies. Material substance is the outmost and slowest expression of spirit (or mind). It is only in pure intelligence or spirit that being is known. Pure intelligence is pure being knowing itself.*

Davis was thus a monist and idealist regarding the ultimate nature of reality, but a dualist and phenomenalist regarding the modes of existence of the one reality.

This first part of Davis's book, in which he attempts to lay down the principles of the nature and relationship of mind and matter is perhaps one of its most unsatisfactory parts. This was perhaps due to the newness of the subject to him and to his inexperience in dictating. He seems to know perfectly well what he wants to say, but has difficulty in explaining it to his readers. The vagueness and indefiniteness of the first part, however, lessens considerably as he proceeds, and the remaining parts of the book are much more satisfactory, both as to their style and subject matter.

The second and principal part of Davis's work, the part entitled *Nature's Divine Revelations*, is the most important part of the whole book and contains

* *Views of our Heavenly Home*, p. 256.

the really remarkable and sensational parts of his revelations. It purports to be a philosophical exposition of the whole system of nature. It deals with the origin and cause of the material cosmos, the manner of its formation or creation, and of the ends or purposes for which the whole was instituted. It treats of the formation of the solar system, giving a specific account of the formation of the sun and each of the planets and explains the laws and principles by which they are governed. The book next treats of the evolutionary development of our particular planet, explaining the gradual progress from inanimate to animate forms of life, and then outlines the orderly evolution of life from the primordial germs, which originated in the sea-slime, up to man. This evolutionary account of Davis's, as we have already stated, antedated those of Darwin, Wallace and Spencer by several years; and in none of the accounts of these three writers is there any clearer statement of the process of evolution than is contained in Davis's *Nature's Divine Revelations*. Alfred Russel Wallace was himself a spiritualist and his view of evolution, agreeing with that of Davis, was considerably different from that of either Darwin or Spencer.

What is particularly remarkable about the revelations of Davis is that he appears to be perfectly at home in all branches of science or philosophy. He deals confidently with the different stages of geological development of the earth, making an accurate use of the terms and phraseology of that science, and appears to be perfectly at home in the other departments of science. The truths and re-

sults of biology are all thoroughly familiar to him and he refers authoritatively to matters of astronomy, chemistry and physics. And all this in spite of the fact that Davis in his normal state was uneducated and entirely ignorant of all these different branches of learning.

Nature's Divine Revelations, the title of the second part of the book, starts off with a somewhat startling account of the creation and formation of the material cosmos, as follows:

In the beginning, the Univercoelum was one boundless, indefinable and unimaginable ocean of liquid fire! The most vigorous and ambitious imagination is not capable of forming an adequate conception of the height, and depth and length, and breadth thereof. There was one vast expanse of liquid substance. It was without bounds—inconceivable—and with qualities and essences incomprehensible. This was the original condition of matter. It was without forms; for it was but one form. It had not motions; but it was an eternity of motion. It was without parts; for it was a whole. Particles did not exist; but the whole was as one particle. There were not suns, but it was one eternal sun. It had no beginning, and it was without end. It had not length; for it was a vortex of one eternity. It had not disconnected power; but it was the very essence of all power. Its inconceivable magnitude and constitution were such as not to develop powers, but Omnipotent Power!

The Power contained in this great Vortex was the Great Positive Mind,—and its development was eternal motion. And so matter and motion constituted the original conditions of all things. (pp. 121-122.)

This great liquid mass of fire, explains Davis, gave off successively heat, light and electricity, which widening out into universal space and cool-

ing or condensing, constituted the matter out of which the countless systems of suns of immensity were formed.

This great Centre or Sun constantly gave off heat and light, each of which was a development of matter, thrown off by its repellent power; and this superior combination, as evolved from the centre, was suitable for the formation of immense worlds. The substance or unparticled matter which was constantly thrown from the centre, became at length a nebulous zone, surrounding the infinity of space. By constant action and development of the particles thus subjected to the motion of attraction, repulsion and the law of condensation, . . . the formation of worlds was first instituted. . . . The worlds thus formed were properly suns, produced from an inconceivable mass of unparticled matter existing before the process of consolidation commenced. (p. 128.)

By this process of nebular consolidation, Davis explains, there were produced six immense circles of suns, all revolving around the great Centre, as the planets of our solar system revolve around the sun. Each immense circle of suns contained an inconceivable numbers of suns and planets. Our sun, says Davis, belongs to the fifth great circle of suns. Beyond us is the sixth circle, marking the confines of the material universe. This sixth circle of suns, however, has not yet sufficiently consolidated and are, therefore, blazing comets.

Davis next describes the formation of our own solar system, the planets of which were formed in the same way as the suns of the universal system. Our sun having been formed, its atmosphere or nebula extended to the place now occupied by our farthest planet; and this atmosphere gradually con-

densed into rings of cometary matter until the various planets were formed.

Concerning the number of the planets of our solar system, Davis says: "The existence of eight planets has been determined upon as nearly beyond all doubt. Still, the eighth and ninth are not yet recognized as bodies belonging to the solar system." This was written before the eighth planet or Neptune was known to exist. A footnote to the book says: "Numerous writers can testify that what is said about an eighth and ninth planet, was in manuscript in March, 1846, and months before Le Verrier's calculations and conclusions had been announced in this country. The eighth planet was first actually observed in September, 1846." The ninth planet, says Davis, is not yet strictly a planet at all, but is simply a cometary body which will ultimately be condensed into a planet.

Davis then goes on to give a description of the various planets. He says they are all inhabited with the exception of the seventh, eighth and ninth, and that the degree of development of the inhabitants of them corresponds to their distance from the sun. The finest particles of the sun's atmosphere or nebula, says Davis, naturally gravitated to the outermost boundary of the sun's influence, while the heavier and more unprogressed particles remained near the centre. Accordingly, the matter of the farthest planets from the sun is more refined, and their inhabitants therefore more developed. On the same line of reasoning, the inhabitants of those planets nearest the sun are in a very primitive state and unprogressed.

Davis describes in detail the inhabitants of the various planets and their mode of living. The people on Saturn are the most developed. He says:

Organic beings inhabited this planet many thousand years before the earth had an existence. Therefore, according to the law of progressive refinement, the organic kingdoms of this planet have attained to a high degree of perfection.

Their organization is of the most perfect kind, both mental and physical; and their intellect, being expansive and powerful, judgment controls them entirely, insomuch that weakness and disease are not existing among them. . . . Their heads are very high and long. Power of generalization and synthetical investigation is in them almost unbounded. . . . They reason inductively; and from effects and forms external they deduce an original principle, and then reason from principles to their effects. Subjects are thus comprehended by one grasp of their mighty intellects.

With a telescopic mind, they familiarize themselves with earths between them and the Sun, and also with the inhabitants upon them existing. They contemplate the planets of space with no more curiosity than we do those of the Solar System. . . . Their minds are endowed with powers so penetrating that they perceive all things in a *general* light, and as being good. . . . The perfection of their internal principle far exceeds that of any class of human beings in our Solar System. They *associate with the knowledge* of the second Sphere! They receive no impressions but those which flow from internal realities. They are physically, mentally and morally perfected. (pp. 182-183.)

After describing in like manner the other planets of the solar system and their inhabitants, Davis then takes up and considers in detail our own planet, earth. He devotes a large part of the book to the

manner of formation of the earth, its age and geological periods, its gradual development from inorganic to organic life, and then to the appearance of the various species of animals and their gradual evolution up to, and culmination in, man. He next traces the early history of man from his birth-place in Southwestern Asia, and describes the great catastrophic occurrence which submerged a large part of the earth's surface—the continent which then lay between Europe and Mexico—and destroyed nearly all the inhabitants of that section.

In passing from inorganic to organic life, Davis affirms the doctrine of abiogenesis, which holds that life is created or developed from inorganic matter, which latter, according to him, contains the principle of life potentially and undeveloped. "Nature," he says, "contains all the forces necessary to produce all the developments that occur in the earth or on its surface. . . . Motion, represented by the mineral kingdom, is the first of all the living principles contained in matter . . . and the gradual ascension from motion would produce the phenomenon of life." (p. 234.)

In a later volume, Vol. V of the *Great Harmonia*, Davis shows in detail how the first germs of life came into being. In this respect he agrees with Haeckel, the German naturalist, that the first germs of life originated at the bottom of the sea, although his conclusions were arrived at independently of those of Haeckel. Davis's account of the origin of life is as follows:

After our earth had passed from childhood into its teens, had emerged from the comet-state into a sober planet, then all the elements—earth, air, fire, water—were being

momentarily modified and refined gradually, for the production and support of animal life. Carbon had become universally disseminated; while oxygen, in comparatively minute portions, was assuming a few of its present positions. The substance in granite known as quartz (which is the most perfect combination of oxygen and silicon) was combined with the limestone, in which carbon was so extremely condensed; and these combining, and the magnetic warmth generated thereby acting at the same time with favorable affinities floating in air and water *formed extensive masses of gelatinous matter*, which were spread over certain portions of the sea-beds, and not less upon mountains whose summits were just protruding themselves over the surface of the deep. These electro-magnetic beds of gelatinous matter contained the first germs of organic life; out of which all Nature awoke from the profound solitude of countless ages of inanimation. (*The Thinker*, pp. 335-336.)

Explaining the formation of these first germs, Davis continues:

The substantial bodies are broken and worn by the tides of water, are ground and powdered and deposited in various places, and thus at length, form the soils which we cultivate. These tillable soils, then, come originally from the solid rocks, which contained all the sixty-four primates (or foundation elements) out of which everything is in due time elaborated. But here comes a new element. The sun gives us heat, which is a celestial magnetism. This heat, coming in conjunction with the moisture of the earth, generates an acid, which is a positive power and the acid draws to itself an alkali, which is a negative power. So that, as before urged, between the positive and negative poles, we have two vitalic or vegetative forces, which by acting upon any suitable combination of particles, would, in the primeval ages of the globe, commence and perfect the first

forms of vegetation. You will apprehend me, then, as teaching that the sun's magnetic ray, operating upon the best matter of the earth, developed an acid, which is positive; that this acid subsequently elicited an alkali from subterranean sources, which is negative; and that these form the first vitalic germs of the fire-weed, kelp-weed and all the lower order of grass. (*Great Harmonia*, Vol. V. *The Thinker*, p. 353.)

After tracing the process of evolution through the lower orders of the vegetable and animal kingdom, Davis finally (*in Nature's Divine Revelations*) comes to the immediate ancestor of man. He seems to uphold fully the view, later arrived at by science, that man was not originated from any present order of monkeys or apes, but that man's nearest ancestor was a sort of ape-man, which descended from primitive ape forms, but which ape-man is now extinct. Davis's immediate ancestor of man would thus appear to correspond somewhat with the Heidelberg, Neanderthal or the Java, man, none of which is believed to have been genuinely human.* Davis first describes several orders of ape-man which preceded our immediate ancestor:

"I come now," he states "to a stage of creation in which the lower types of mankind are distinctly exemplified. And of these, I am impressed to speak particularly, and to trace them connectedly and with rather more minuteness than the other degrees of creation have been traced." He then describes several species of the ape family, and one of them as follows:

The form of the head of this animal was very dissimilar

* It should be remembered that the Heidelberg, the Neanderthal and the Java, man, have only been recently discovered by science, and Davis, of course, knew nothing of them from scientific accounts.

from that in the previous species. Its brain was smaller, but more complicated, and therefore more susceptible. The color was not changed; the hair upon the head and body was similar: the long and ill-shaped limbs continued, and also the short, full body. Various species of this animal inhabited Asia and Africa. Being yet animals, they were highly susceptible to the influences of external circumstances—more so, indeed, than any other order of animals. They were of great stature, had great power of will, and possessed strong passions.

These animals to the present inhabitants of the earth, would appear like giants in form and stature. Indeed, they were larger than any similar forms now upon any portion of the earth. These were the first that displayed any indication of mental activity. They were so formed that it became convenient for them to use distinct sounds which were significant to the mind of those addressed. These sounds were produced by the throat, but they did not as yet possess a glottis and tongue that could serve as vocal organs. . . .

These animals were distinguished from all others in habit and disposition. They even had a conception of rearing artificial structures wherein they might reside—and they often inhabited caves. . . . These animals dwelt undisturbed upon the earth nearly one thousand years. . . .

The degree of organization which subsequently took their place was the first form that approached or indicated in the least degree any of the peculiar characteristics of mankind, and these represented the Jalofs and Mandingoës in their lowest degree. These were upon the earth without any essential modification, nearly eight hundred years. . . .

. . . And it was by the passing away of the old conditions that new and more perfect ones came into being, whereby a new order of creation was produced, the highest of which ascends to the type exemplified in the present human organization. Until this period, vegetation was

comparatively imperfect and limited, but after this each portion of the earth was rendered fertile and fragrant with living beauty. The earth at no previous time brought forth productions so extensive, or yielded so many delicate forms of vegetation. The whole earth was fertile, and the eastern countries abounded with more beauty and living grandeur than they do at the present day.

It was at this time that a new tribe was introduced upon the earth—rising entirely above the undeveloped features of the lower forms. These constituted what may be properly termed a transition from the animal to man; and these were the first forms that could be properly termed man.

The present existence of man was within and near the portion of Asia which has since been termed Turkey, extending to the regions of the Euphrates and Tigris. . . . As was stated, the lower type was existing in some portions of Africa, but these were as inferior comparatively as were the felina and general mammalia of those regions. The great body of those of the most perfect form, and which were truly man, thus dwelt originally upon the borders and in the interior of Asia.

Their form was very large, their strength in proportion to the great density of their osseous composition, and their motions were governed by the peculiar plan of their anatomical structures. The spinal column was perfectly vertebrated. . . . There was still a slenderness and imperfect form of the limbs, these being somewhat bowed and still resembling the extremities of the previous classes. . . . They were marked by a peculiar gentleness and humiliation, such as resulted from the more agreeable instincts of the lower and kindred forms. (*Nature's Divine Revelations*, pp. 321-329.)

At this point it is necessary to note a very important distinction between the evolutionary theory as set forth by Davis and the commonly accepted

theory of modern science. Both theories hold that the form or organism of man came up through the animal kingdom; but whereas orthodox science says that man is therefore merely an evolved and perfected animal, Davis differs on this point, and says that only the external form or organism of man came up through the animal kingdom, and that the real spirit or mind of man did not so evolve. According to Davis, the spirit of man is distinct from the brain and the lower forms of mind and instinct; and it is introduced in the brain of the infant foetus as an entirely new evolutionary order. The spiritual force thus introduced and centered in the infant brain is not different in nature from the forces which constitute the animal mind, but it is different in degree and in the order of its development. All forces are manifestations of spiritual force, Davis holds, but the spiritual force itself is the highest manifestation or state of reality, and in this form, it did not exist in any state below man, simply because there were no organisms sufficiently developed to receive it. The spirit of man, Davis holds, is a preexistent entity which, as a distinct spiritual force, enters into and becomes centered in the brain of the infant foetus about twelve weeks before birth. The brain must be perfectly developed with perfectly formed cerebrum and cerebellum, says Davis, before the force can become so centered to constitute the real personality. Hence, there was a stage in the development of the race when the spiritual force became centered in the brain of the unborn infant savage, and the child thus born was born on the human side, whereas its parents had both been sav-

ages. Students who have followed the latest course in the trend of evolutionary science will be aware that this theory is now making its way strongly into the theories of evolution, and that it bids fair shortly to become the accepted theory. It is now generally recognized that new species in evolution do not arise as continuous developments of preexisting species; but that they arise by jumps or mutations, in which new characters suddenly make their appearance. These new characters, Davis would explain, arise because new germinal forces are introduced from the inner or spiritual side, which then make their existence visible in the external forms. Evolution then must be explained from the inside, as an effect of interior intelligent forces.

After describing our early ancestors, Davis then goes on to describe the early life and progress of mankind for many centuries, during which time mankind had migrated over most of the portions of the earth. One of its most advanced branches at this early time inhabited Central America and Mexico. At this period, says Davis, the earth presented a different geographical aspect from what it does now. The north of England and America were then entirely submerged by water, as also were the Australian regions. Asia was joined to North America by a narrow strip of land.

Thus the inhabitants of Asia could, by following the circuit of narrow strips of land, reach the portions of the earth now known as Yucatan. An isolated nation also extended along the connected land in America, and from these originated the American Indian, which have excited so many queries as to their origin. (p. 345.)

Davis next gives an account of a wonderful catastrophic occurrence which submerged a large portion of the land of the earth and destroyed most of its inhabitants. He states that it was this catastrophe and submergence which gave rise to the tradition of the flood mentioned in the Bible.

It was by a loss of the equilibrium between the interior and exterior forces that the molten contents of the centre of the earth became excited in an inconceivable manner. And as was the case in previous instances, the Andes, Vesuvius and the many other relieving vents, were inadequate now to restore the equilibrium. So the voice of the earthquake thundered through the bowels of the earth. It burst forth and the earth trembled to its centre. Fire, smoke, mist and rain surrounded the whole earth. The tribes that were existing on the portions intermediate between what are now called the eastern and western hemispheres were nearly all destroyed; and those that survived fell stupefied, as if dead, to the ground. Thought cannot clothe itself in words sufficiently expressive to describe the sufferings and exclamations of the inhabitants. And about three days elapsed before the equilibrium was restored—at the end of which time, the northern portions being elevated and other portions being depressed, the water rushed from the former regions and filled valleys which had previously been dry land, and the oceans, seas, lakes, gulfs and rivers became established and existing as at the present day. (pp. 393–394.)

By those who are inclined to give credence to Davis's disclosures, it will be asked here, "How does he know these things, which happened so long ago and of which there are no records, that he can go into them with such detail, and what ground is

there for putting any faith in such disclosures?" To this question Davis answers, in addition to the explanation already given by him, that he obtains his knowledge of past events and persons by spiritual impressions, which impressions he gains, while in his abnormal state, by coming in contact with the mind (or mental storehouse, as it were) of the universe; for just as the records of man's experiences are indelibly impressed on his mind and brain so that he can recall them at all times; so the experiences and past events of the earth are impressed or stored in the universal mind or ether and can there be read by anyone who comes in contact with this mind or ether. Davis states that in the abnormal state, the desire for any particular knowledge attracts it to his mind, just as in our normal life, the desire to recall any particular event in our lives immediately recalls it. Present things he perceives directly, by clairvoyant perception.*

* In *The Physician*, Davis explains in detail the nature and manner of his clairvoyant experiences, as follows: "My interior experience has taught me to discriminate between Spiritual Perceptions and Spiritual Impressions. Spiritual *perceptions* are distinct from *impressions*, first, by being inferior to them; and second, by being circumscribed and particular. Instantly, upon entering the superior condition, the mind is in conjunction with a vast sphere of light; or else it comes in immediate contact with the electricity of the universe; which, like the sunlight with regard to the material eyes, is a medium of perception to the spiritual eyes. For illustration, suppose I inwardly desire to see an individual in the Tower of London. Forthwith there emanates from the front brain a soft, clear light—unlike any earthly medium—but which quickly merges with the electricity of universal nature. And forthwith I can see, from the room in which I am now writing, the individual which I desired to behold. But had the desire been located upon one of the planets, (Saturn for instance), my spiritual *perceptions* would have as readily darted to that locality. As the telescope brings the planets comparatively within our grasp, even so do spiritual perceptions bring them as near to me, apparently,

After dealing with the early ages of history in the manner we have shown, Davis next devotes his clairvoyant powers to a consideration of the Bible and of the general articles of faith of the Christian religion. He considers the origin and foundation of the Bible and of the separate books composing it, and gives a detailed examination of each book. He affirms that the Bible is simply a book among other books, that it bears no more the stamp of divine origin than other inspired books, and that it is to be judged from its own intrinsic merits. Among the books composing the Bible, he finds some that contain valuable material and are worthy of preservation, and others that contain nothing of value and can be dispensed with. He concludes, on the whole, that the Bible is a useful book, but only when viewed as of natural origin and not as supernatural.

Concerning the main tenets of the Christian religion, he finds that the ideas of original sin, of damnation, vicarious atonement, the existence of Hell, and specific rewards and punishments—are all purely man-made ideas and have no real basis in the constitution of nature. Man bears within himself

as is the distant landscape which the material eyes gaze upon from my window.

In the case of *spiritual impressions*, however, instead of the soft, clear light darting in straight lines from the anterior brain to some *particular* locality of the earth, it ascends like a cloud or volume of light, a few feet from my head into the atmosphere, and here it suddenly blends with a Great Sphere of Light, which light proceeds from the concentrated *intelligence* of the spirit-world, as from a mighty Sun. This light is impregnated with the knowledge which I seek; it possesses all conceivable intelligence; and it flows into the mind which is thus unfolded to receive it, as light and heat flow from the visible sun into the objects and receptacles of earth. I was in this state when *Nature's Divine Revelations* was presented to the world."

the fruits of his good or evil deeds. Sin is its own punishment, even as virtue is its own reward; only sin is outgrown, while virtue perseveres.

Concerning Christ, the founder of the Christian religion, Davis gives a detailed account and estimate. He regards Christ as simply a natural man, but as a very extraordinary and wonderful man. He was one of the most perfectly developed men of whom we have any record, and his sayings and teachings, when correctly ascertained and understood, are worthy of full acceptance and veneration. He says, however, that Christ did not teach the doctrines of original sin and damnation.

Part of his account of the life and teachings of Jesus is as follows:

I now proceed to give a true history of Jesus, from his birth to his death, and to state the causes of so many unjust sayings contained in the New Testament concerning him.

In Nazareth, in Galilee, there dwelt a family but little known to the world, or to the inhabitants of the town in which they resided. The father, whose name was Joseph, was a very active and industrious mechanic. . . . His associate Mary was a very gentle and kindly disposed woman. It was in this family that the little personage, about whose birth, life and death, so many marvellous accounts have been written, was born.

The child was named Jesus—which was a name occasionally occurring, but seldom admired, because of its association in the mind with the supposed spirit of an Egyptian deity, much worshipped by the priests of the sun, and spoken of in various portions of the second book of Kings. . . .

His general organization was indeed remarkable, inasmuch as he possessed combined the perfection of physical

beauty, mental powers and refined accomplishments. He was generally beloved during his youth for his great powers of discernment and for his thirst after knowledge. . . . He was also much beloved for his pure natural sympathy for all who were suffering afflictions either of a physical or mental character. . . . He often preached for the purpose of consoling and instructing the multitudes. In his preaching, he employed the terms that were then in use, and he professed to be nothing more than a teacher of pure and unadulterated love, and also a general sympathizer with all who needed relief, consolation and sympathy.

I am exceedingly attracted by the purity of his life, disposition, teachings and spirit of reform. He saw distinctly and realized fully, the unhappy situation of his fellow men, and he yearned for the time to come when there would be a new heaven and a new earth, wherein might dwell righteousness.

Jesus continued to obey those beneficent monitions of his mind until prejudice became so strong against him that he was unable to proceed any further in his career of purity and benevolence. He was censured by various learned theologians, captured and brought before a council of judicature who were all disposed to condemn him without a hearing for disturbance of the peace, for interference with their long-cherished religious faiths, their social organization, their rites and ceremonies and their long and loud prayers to the Lord of Abraham, Isaac and Jacob. On these accusations, they condemned him to die the death of a martyr. And, as was the custom in those days, they crucified him, two others sharing the same fate with him.

Thus Jesus was a good man, a noble and unparalleled moral reformer. He did not profess to be the son of God in any other sense than that of a branch, as all are, of the great tree of universal and eternal causation. . . . He was a type of a perfect man, both in physical perfections and spiritual qualifications.

I behold Jesus then, as a great and good reformer; as connected with no marvellous or mysterious aristocracy, but as being born of lowly parents and fostered in the bosom of their domestic habitation; as possessing intelligence to a surpassing degree, as manifesting unbounded love, benevolence and sympathy, as healing the sick, restoring the blind, curing the lame, and visiting the disconsolate in their afflictions; as preaching love, morality, peace on earth and good will to men; as instructing multitudes in the paths of pleasantness and peace and loving all and disliking none. I behold him as being condemned to a cross and dying a martyr to the cause of love, wisdom and virtue. Such is one of the parts in the great monument which an ignorant and misdirected world have erected to their own shame and folly. (*Nature's Divine Revelations*, pp. 559-566.)

The concluding part of *Nature's Divine Revelations* is its most remarkable part. It concerns the nature and formation of the spiritual world or second sphere of existence. It was this part that ranked Davis with Spiritualism, and which may also be said to be the cause and foundation of modern Spiritualism, since it was written before any of the phenomena of Spiritualism made their appearance.

In this account of the spiritual world, Davis first gives a description of the nature and process of death, and tells how they are related to his own particular experiences of obtaining knowledge while in the trance state. He says:

As mankind progresses to old age the body gradually becomes incapable of performing the office required of the spirit. Hence, when people are aged, their faculties seem buried beneath the worn out and useless materials of the body. . . . The body finally, is almost disconnected from

the spirit which gives it animation; and then the body is a dweller in the rudimental sphere and the spirit is an inhabitant of the inner life or spiritual world. And when the moment of dissolution occurs, the sensation or clothing medium of the body, is attracted and absorbed by the spirit, of which it then becomes the material form. . . .

It is given me to know these truths by daily experiencing them and having them verified in the frequent transitions that occur within my being, from the outer to the inner world, or from the lower to the higher spheres. I speak, therefore, from personal experience. . . . Inasmuch then, as the body is thus deserted, I am enabled, by causes unrelated, to behold the possessions of the Second Sphere, and to commune with the knowledge there existing, together with that of earth. This elevation assists me to penetrate with spiritual perception the whole arcana of various earths in the universe.

Thus I am constantly experiencing a transition from the outer to the inner sphere of thought, existence and investigation. This change will be experienced by all, though the means by which it will be accomplished may seem in circumstances painful, terrifying and disconsolating. Death or transition so termed is, however, of all things the most to be admired, and its prospect is the first thing to be cherished and appreciated. (*Nat. Div. Rev.*, pp. 644-646.)

Davis then proceeds to give a description of the Second Sphere or the spiritual world, as he sees it:

I now behold the forms of earth and the bodies of men, including my own, in a light and with a degree of perception, never before presented. I discover that I can only see the forms by judging what and where they are by the light of the spirit; for the outer body is beyond my perception, and I only see well-constructed and living spirits. By possessing this perception, I am enabled to commune

with all the possessions of this Second Sphere, and now behold the extended fields and living habitations of this elevated existence. . . .

I perceive that whenever an infant dies on any of the earths, the germ or undeveloped body of its spirit becomes deposited in this sphere, and is fully unfolded in intellect, and highly enlightened concerning all its existence and prior situation. The infant that has had life and dies in infancy, is, I perceive, in this sphere, fully developed and perfected. So it is with all uninformed spirits who escape the body on any earth; for each is here educated in the truths and beauties of the whole existence. So it is also with the intelligent and highly cultivated; for they are more advanced and occupy a position more elevated and refined.

There are three distinct orders or societies in the Second Sphere. I perceive that spirits approach each other according to the relative degrees of brilliancy which surrounds and encompasses their forms. They have an affection for each other in proportion to the similarity in the degrees of love and purity to which they have attained. Thus are the three states or societies established.

In the first society are an immense number of infants and uncultivated spirits, which are in various degrees of advancement and cultivation, according as such have proceeded from the earth. In the second group or society are those who have become highly instructed in the principles and truths of the Divine Mind. . . . In the third society I discover spirits of the most enlightened character. The most of them proceed from the planets Jupiter and Saturn, and also from planets in other solar systems. This society is so highly illuminated with wisdom, that it is impossible for the spirits of the lower societies to approach it.

The inhabitants do not converse *vocally*, but immerse their thoughts into one another by radiating them upon the countenance. And I perceive that thought enters the spirit by a process of breathing, or rather, it is introduced by

influx according to the desires of those conversing. They perceive thought by and through the eyes, inasmuch as these, like the general countenance, are an index to the quality and workings of the interior.

They perceive things without them by the sense of *vision*; but they are conscious that it is the reflection which they perceive, and not the substance. . . . I perceive that the former experience of every person, both male and female, is treasured up in the memory, from which they can extract representations of that which they previously knew or experienced. . . .

I discover that most of the inhabitants of Mercury, Venus, the Earth and Mars, are dwelling in the first society of the Second Sphere; and that those of the other planets occupy higher positions in the plane of thought and wisdom.

And a holy quietness pervades the whole spirit-world. There is happiness of the most inexpressible character—and ecstasies and exultations, and glorifications are continually ascending. There is so much purity and holiness that my mind is scarcely capable of withstanding its moving influence, such as would instantly annihilate all speech. Yet I have now a strength which I have not before known. I can receive the inflowings of these truths, and behold these holy and celestial beauties, without becoming disconcerted or incapable of declaration. (*Nat. Div. Rev.*, pp. 647-659.)

The above description of Davis relates only to the Second Sphere of existence and its three states or societies. There are, however, according to Davis, seven distinct spiritual spheres, each with various subdivisions. Spirits progress through the various spheres, starting with the earth life and ultimating in the Seventh Sphere. This involves, however, according to Davis, almost an eternity of time. The Third Sphere, with its inhabitants and conditions of life, is so resplendent and divinely beautiful, that

it cannot be described in terms of earth. No spirit from our earth, says Davis, has yet progressed to the Third Sphere, and the Fourth, Fifth, Sixth and Seventh Spheres are still farther beyond our comprehension. Davis, however, describes some of the general characteristics of all seven spheres.

The question might now be asked, "Where are the spiritual spheres?" Davis defines them as zones or belts rather than spheres and says that each sphere is located on the inside of one of the six immense circles of suns of the universe. The Second Sphere is within the fifth circle of suns, the Third Sphere within the fourth circle, while the Seventh Sphere surrounds the great spiritual Sun or center of the Universe. Davis says:

As we stand on a cloudless night reverently contemplating the holy stars, we discern an immense special tract or belt termed the Galaxy or Milky Way. Astronomers at one time pronounced parts of this belt to be nebula, as yet unwrought into suns or planets. Telescopes of greater power, however, enabled investigators to discover that what they supposed were mere star-clouds, are, in fact, mighty clusters of blazing suns, and perhaps populated planets. To that immense circle of suns our solar system belongs. We are residing near the inside edge of the stellar sphere, and behold, therefore, its under-side and margins in every direction. . . . The Spirit-Land belongs to this one immeasurable system. Within the vast cloud of material globes is the silver lining—the aurelian circle—which is the soul's immortal home. It is revolving within the visible circle of resplendent suns and planets; just as the spiritual body is a silver lining within a cloud environment—the outer visible form. The spirit-world can be discerned by the super-telescopic power of clairvoyance or other faculties of spir-

itual penetration. But as it is not discovered by telescopes, it will remain all unknown to the material sciences for a long period. This interior circle or spiritual world is what we term "The Second Sphere." Within that is the third; next the fourth; then the fifth; lastly, the sixth; the seventh is the Deific vortex, a great positive power, perfect and divine. But between each two of these spiritual spheres, there is a system of suns and planets corresponding to the Milky Way. (*Great Harmonia*, Vol. V. *The Thinker*, pp. 413-414.)

How were the spiritual spheres formed? Davis answers that they are formed from the emanations of the earth and other planets of the solar system.

The finest particles or emanations from the natural worlds in space ascend or are attracted into the constitution of the spiritual world. Mercury, Venus, the Earth, Mars, Jupiter, Saturn and all the other planets eliminate their finest aura and atoms, which ascend in the shape of atmospheres and imponderable elements and halt suspended at a point in space, when the inward principle of affinity becomes supreme. The consequence is, that these accumulated emanations very soon associate, and become compact, firm, hard and inter-coherent; and this progressive development goes forward until there is formed a vast semi-solid aurelian zone, around a great starry system in the universe. Yea, learn well the lesson that the spiritual spheres are unfolded by and out of the natural worlds, as flowers unfold from and by means of the earth; that the spirit land rolls out of the essential emanations of the earth land as the spiritual body comes out of the refinements and rarefactions of the natural body. (*Gr. Har.*, Vol. V., pp. 412-413.)

We have devoted considerable attention to this book of Davis's, *Principles of Nature, and Her Divine Revelations*, because it was Davis's first work

and was intended by him to be his First Principles. His subsequent works were devoted more to particulars and to the specific application of his principles.

His first work, the one just reviewed, is by no means his best one, although it covers much more ground than any one of his other works. The best and clearest statement of his philosophy, and teachings is perhaps contained in the five volumes of *The Great Harmonia*, which came afterward. These works follow out his subjects in detail, whereas he could but indicate them in his first work. His *Principles of Nature and Her Divine Revelations*, moreover, suffers considerably from his lack of experience in composition and from the fact that it was dictated. His later works, however, were written, and in them the style is greatly improved, even to showing much beauty and elegance.

Davis's later works, moreover, were written from his own voluntary and conscious powers, whereas his first work, *Nature's Divine Revelations*, had been written or dictated while he was in the magnetic slumber and dependent upon an operator. As Davis grew older, however, his trance state merged into his normal state and he could induce the state of independent clairvoyance or the superior condition, at will. Hence he no longer needed a magnetic operator. The state or process of perception was the same, being accomplished by the same superconscious medium of perception, but the means of arriving at the state was simply different. Moreover, with the growth of this state of conscious control, Davis could remember everything he perceived and experienced in the trance state, whereas before,

under the control of an operator, he could not remember in his normal state anything that had occurred in the trance state.

The first work which Davis produced after *Nature's Divine Revelations* was a work of five volumes, entitled by him, *The Great Harmonia*. The volumes were entitled respectively: *The Physician*, *The Teacher*, *The Seer*, *The Reformer* and *The Thinker*. These volumes were intended to be a detailed exposition of the principles and subjects laid down in the first work. They are written in a clear and convincing philosophical and scientific style and are perhaps the most completely satisfactory of all his works.

Volume I, *The Physician*, gives an altogether wonderful account of the psychical constitution of man, making a tripartite division, body, soul and spirit, and showing the relationship which exists between them. It treats knowingly of the various medical theories and methods in use, criticises them and establishes its own particular method of healing. It goes deeply into the nature of disease and tells how it may be cured. It also contains a chapter on the Philosophy of Death, which explains in detail the nature and phenomena of death and gives a remarkable clairvoyant account of the death of a human being, describing in detail the various phases and events connected with the process of dissolution.

Volume II, *The Teacher*, treats of the nature of the Deity and of his relation to the world. It is Davis's best statement of his theological position. It is a profoundly illuminating treatise.

Volume III, *The Seer*, deals with the various phases of inspiration and illumination, including a description and analysis of the Superior Condition, the phase employed by Davis in writing his books.

Volume IV, *The Reformer*, is a very interesting treatment of the subject of marriage and of the physiological vices and misdirections of mankind.

Volume V, *The Thinker*, gives a description and analysis of the human mind, explaining the nature of spirit and its modes of action and the nature of thought. It reviews the mental history of mankind, finding twenty-eight persons or movements which have embodied truthful ideas in their teachings and which have been influential in directing the progress of the world. These are included by Davis in what he calls "The Pantheon of Progress." The book also contains a treatise on the Law of Immortality, which considers the various arguments and evidences for immortality. This book contains Davis's most important scientific conclusions, explaining in detail the passage of inorganic into organic life and the formation of the primordial germs of life. He treats profoundly of man's place in Nature, showing the state at which the human being begins its differentiation from the animal and the precise stage in foetal development at which the spiritual principle becomes embodied or incarnated in man. He explains the formation of species and how new species come into existence, his view on this point very closely approximating the Mutation Theory of De Vries.

In addition to the five volumes of *The Great Harmonia*, Davis later published twenty-four other

volumes, all dealing with the same themes as his former works. One of the most important of these in his Autobiography, entitled, *The Magic Staff*, published in 1857. A sequel to his Autobiography was later published in 1891, his last work, entitled, *Beyond the Valley*. Davis's style and mastery of writing improved with his years, and his last books are among his best.

From the period of his life at which he first started writing, down to the time of his death in 1910, Davis was actively engaged with the spiritualistic movement, and was generally regarded as its leader and director. He spent much of his time in lecturing and twice entered the field of journalism. Once during his career, when he thought that spiritualists were abusing their movement by a too great emphasis on and attention to, the purely phenomenal side of the subject, he threatened to leave the ranks of Spiritualism, and finally in 1880, he publicly drew a line of demarcation between his philosophy, which he called The Harmonial Philosophy, and Spiritualism. He wanted the people to study and understand the philosophy of the manifestations, without which he said the manifestations were useless and led nowhere. People, he complained, were spending too much time in seances and circles and looking for sensational and miraculous happenings, and were not concerning themselves sufficiently with the deeper side of the subject. He admitted that the phenomenal manifestations of Spiritualism were true, but contended that they should be regarded as merely external evidences of the deeper truths and that too much time and attention should not be given

to them alone. After the mind was once convinced of the reality of the manifestations, said Davis, it should turn its attention to the philosophy. On account of this announcement of Davis, his relations with Spiritualism were therefore always a little bit strained from that time on (1880) till his death.

The question now presents itself in closing "What shall we say of this extraordinary personage and his work?"

This question is exceedingly difficult for the average person to answer, for the reason that the subject matter of Davis's revelations is itself so unusual and extraordinary and involves matters so entirely out of the scope of ordinary experience and knowledge. To the average man, now, as when Davis wrote his revelations, the abnormal state of illumination in which Davis obtained his knowledge is altogether incomprehensible, and such a person therefore usually passes the subject up as simply beyond his comprehension.

But by the student whose mind is inclined to a belief in realities beyond our every-day experience, these revelations of Davis will be regarded in a different light. The results of the new science of abnormal psychology and psychical research, in disclosing new and unsuspected powers of the human mind—especially in connection with the subliminal or subconscious mind and in telepathy—bring Davis's revelations forward in a new light and present a more rational ground for their acceptance. In fact, it seems that the general tendency of psychological science now is toward a field of greater extension of the powers of the human mind. Material science

itself has about reached the limits of its use of sense experience, and in matters of research concerning the atom, the ether, light and electricity, it now appears to be rapidly approaching another plane. As F. W. H. Myers said, the approach of science to the invisible world is progressing at so rapid a pace that the workers on each side, like men on opposite sides of a tunnel, can hear the sound of the pick-axes from the other side. The fact is that even material science is now accepting the unseen world as a postulate and is simply working toward it in its efforts and discoveries. It appears reasonable, therefore, that when the microscope and the telescope have reached their ultimate possible limit in providing sense-data for science, there will then be brought into use a different and higher form of sense perception to meet the demands of the inquiring mind. The known laws of the vibration of light and the facts regarding the ether, show clearly that such a new field of perception does exist and it is only necessary for men's minds to become properly developed and attuned to it in order to perceive it.

In view of these considerations, therefore, the importance and significance of Davis's revelations stand out more and more, and there is reason to regard him as the real pioneer in this new field of mental science.

However, the proper attitude for the student to take regarding Davis's revelations, as with all Spiritualism, is to *use* them and not allow himself to be *used* by them. That is, to let reason be the guide, and not to accept anything simply because it is "revealed," but only when it is in conformity with

reason and intuition. Davis himself gives us good advice on this point. No revelation, he says, is to be accepted merely because it is revealed, but it is to be judged on its own intrinsic merits, by the standards of reason, intuition and nature. He asks, therefore, that his revelations be accepted only in the light of our highest reason and judgment. His knowledge, he claims, was not supernatural, but merely supernormal, and nothing in connection with his case controverted the regular laws of nature. He insists over and over again that he is not infallible and he even points out errors in his work to prove it. All revelation, he says, must take the form of the mind into which it flows, and there can be no infallible revelation. "It is proper," he says, "to understand that the influx of principles into the mind of a person or persons is the result of the peculiar constitution and development of such minds; and not that revelations of any character proceed *directly* from a Divine source." Persons in the clairvoyant or Superior Condition, further explains Davis, *simply perceive these things* and tell what they perceive, to the best of their abilities. Davis, therefore, repudiates all claim to infallibility and asks that his revelations be judged entirely from natural standards.

Davis's influence on the thought of his age and on the present age, has been great, even outside of the spiritualistic circles with which he was associated. His books have been widely read by a large number of persons who did not profess to be spiritualists at all, in the sense of belonging to any particular cult or organization. Many of the leading

men of Davis's age, as well as many of the present age, owe their ideas and inspiration directly to Davis's works, however slow they might have been to admit it. The doctrine of evolution is gradually coming around to Davis's own conception of evolution—that man's form, instincts and even lower mind came up through the animal kingdom, but that his spirit is of Divine origin and is introduced in the animal form as an entirely new principle.

In the field of religion, Davis's influence has been especially great. At a period when few men dared attack the dogmas of the church, he was outspoken against them, attempting to tear down the artificial and unnatural parts of the Christian religion and to establish a natural and rational religion in its place—a religion which should retain the real and basic ideas common to all religions, namely, God, immortality and goodness, but which should do away with the unnatural and man-made ideas of original sin, damnation and the special divinity of Christ. Davis held that Christ and all men were divine, since the spirit of each is an integral part of the infinite spirit—is, in fact, the infinite spirit, and that there can be no difference or distinction regarding this one principle. Christ was more spiritually developed than most men; but he was, in principle, no more God than all men are God. And yet Davis would hold at the same time that Christ was God and that all men are God, and that all men will some time come to know this, even as Christ did know it.

Davis's works were eagerly read by the ministers of his time, and the unitarian forms of religion gained great strength from his teaching.

Davis's works represent something unique in the literature and thought of the world, and perhaps it will be quite a while yet before they are properly understood and appreciated. "I confess," he writes, "that my impressions are adapted more to the rising generations than to those already in being; because the present notions and possessions of the earth are too fixed and unprogressive to breathe the heavenly exhalations of newly-discovered and *fast* unfolding truths." The new generations of men, however, are already assimilating some of the truths taught by Davis in the many volumes of his philosophy, and when his works are properly read and known as they should be, then he will doubtless be accorded the recognition he deserves.

CHAPTER III

EARLY AMERICAN SPIRITUALISM

AS has already been pointed out, Andrew Jackson Davis was not a spiritualist or medium in the accepted sense of the word. He was a believer in Spiritualism and an active worker in its ranks and a teacher of its doctrines, and he is even rightly called the father of Spiritualism; but his own works and philosophy were not obtained through mediumistic channels. They were the result of his own inspirational and clairvoyant powers, and, as he himself states, they were not obtained from any spirits or persons in the spiritual world. They represent simply the perceptions and inspirations of a mind when placed in the superior state of development. Persons in this high clairvoyant state, says Davis, are not controlled by other intelligences, nor do they transmit their thoughts, but when in this high condition, they simply record what they themselves perceive. And the records of these perceptions and inspirations, says Davis, must inevitably take the shape of the particular personality or mould through which they come. Nevertheless, in spite of this distinction, Davis did possess mediumistic powers and frequently received messages from the spirit world; but, as before stated, his works were not produced in this way.

Spiritualism proper was not in existence when Davis produced his chief work, *Nature's Divine Revelations*. Its actual beginning was about two years later, in 1848, in Hydesville, N. Y. The principals in connection with its beginning were the Fox sisters, Margaret and Catherine, who lived with their parents in that city. The circumstances in connection with the phenomena which occurred were as follows:

In the house occupied by the Fox family, a series of strange rappings suddenly occurred without any material cause. These rappings were found to show intelligence and gave answers to questions when asked. They correctly gave the ages of the various interrogators, the number of their children and other information. In the course of questionings the raps gave the initials C. R. as those of the spirit causing them and stated that he had been a peddler while in life, that he had been murdered in that house five years ago and that his body had been buried in the cellar of the house. Acting upon this intelligence, the records state, the Fox family, together with their neighbors, two days later, dug in the cellar of the house to the depth of about three feet, when they were stopped by water, but without finding anything. Later, however, when the water in the hole had gone down, the digging was resumed to a depth of several feet, when teeth, bones and hair, supposed to be human were discovered. Upon questioning the neighbors in connection with the matter, some were found to recollect that one winter a peddler had called in the village, had promised to return the next day, but failed to do so, and had

never more been seen. No actual evidence of a murder, however, was ever established, although there appeared to be some grounds for suspicion in connection with some previous tenants of the house.

The events in connection with the rappings created a great sensation in the minds of persons both near and far, and a great many people visited the house at which the rappings had been, and were still, occurring. It was ascertained that the presence of the two sisters, Margaret and Catherine Fox, was necessary for the production of the raps, and these two were thenceforth looked upon as the real mediums for their production. When the two sisters visited Rochester, at the home of their sister, the raps were found to accompany them, and were there studied as they had been at Hydesville. It was not long before the raps began to be experienced in connection with other persons as mediums in other places, and in a short while, the phenomenon was quite common throughout the whole eastern part of the country.

Since the time that the rappings occurred in the Fox family in 1848, controversy has raged as to the genuineness of the phenomena and also as to the correctness of the facts. But they seem about as well authenticated as any other facts of this nature could expect to be, and in spite of reported confessions of trickery by the Fox sisters, there is little ground to doubt that the rappings actually occurred as reported. The common experience of rappings in connection with mediums in later years—a fact so common that no real investigator now doubts it—has removed all ground for doubt about the occur-

rences in Hydesville from the point of view of their uniqueness or impossibility, and there is now no more reason to doubt the rappings of Hydesville than those that have occurred at any other place. In after years, Catherine Fox visited England where she was investigated, in connection with her phenomena of raps, by Sir Wm. Crookes, in his own laboratory, and he states that although he had experienced the raps in connection with many other mediums, yet, "for power and certainty, I have met with no one who at all approached Miss Kate Fox. I have had these sounds proceeding from the floor, walls; I have felt them on my own shoulder and under my own hands. I have heard them on a sheet of paper held between the fingers by a thread passed through one corner. I have tested them in every way I could devise, until there is no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means." *

Much more clearly authenticated phenomena took place some months after those of the Fox family in the home of a Presbyterian minister, Dr. Phelps of Stratford, Connecticut. Dr. Phelps had mediumistic sons and daughters, and in their presence objects were frequently thrown about as by invisible hands and windows were even smashed. Invisible writing and hieroglyphics were produced on things and many other strange occurrences took place. The occurrences caused such wide report and interest that A. J. Davis himself went to Stratford to ascertain the truth of the reports. After careful investi-

* *Researches in the Phen. of Mod. Spiritualism.*

gation, he gave out as his opinion that the occurrences were actually instigated by spirits, through the mediumistic powers of the children. Davis stated that the organisms of the children possessed an excessive amount of electricity and magnetism, and that it was by this instrumentality that the spirits were enabled to produce the effects. Davis also stated that through clairvoyant perception he had seen several spirits in the house who were there as delegates in furthering the spiritualistic movement. The hieroglyphics he explained as spiritual characters, belonging to no earthly language, and by interior impression, he interpreted them as follows:

A high society of angels desire through the agency of another and more inferior society to communicate in various ways with the earth's inhabitants.

All these strange occurrences, which were seeming evidence of an invisible power and which purported to proceed from spirits, naturally aroused great interest in the minds of people who were inclined to give them credence. This interest was heightened by the fact that Davis's book, *Nature's Divine Revelations*, was fresh in the minds of people, it having been published for only about a year, and these strange occurrences were regarded as a direct confirmation of the philosophy expounded in the book. It was remembered that Davis in his book had clearly taught that spirits can and do communicate with mortals and that he had predicted an era of spiritual intercourse between spirits and the inhabitants of earth. On page 675 of his *Nature's Divine Revelations*, written in 1846, Davis says:

It is a truth that spirits communicate with one another while one is in the body and the other in the higher spheres . . . and this truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established such as is now being enjoyed by the inhabitants of Mars, Jupiter and Saturn, because of their superior refinement.

These new events without visible causes, were regarded as a direct fulfillment of Davis's prophecy.

The interest thus aroused in the strange phenomena soon made itself known in other phases of the subject. Intelligent investigators entered the field, not alone from curiosity, but from a desire to comprehend the causes of the phenomena and to obtain real evidence of a future life. Other phases of mediumship were developed, such as writing, speaking and inspirational mediumship, and within three or four years after the beginning of the manifestations at Hydesville, modern Spiritualism was well on its way.

Among the earliest to become interested in the deeper side of the subject were Judge J. W. Edmonds and Dr. G. T. Dexter. Judge Edmonds was a judge in the state of New York and was also an ex-senator of the state. Dr. Dexter was a well-known physician. The interest of the two having been aroused in the subject through investigations at various places, a circle for investigation was formed, consisting of Judge Edmonds, Dr. Dexter, Mr. Warren, Mrs. Edmonds, her daughter Laura, and several others at various intervals. Dr. Dexter

was primarily the medium of the circle, but as the investigations proceeded, most of the others developed mediumistic powers, including the Judge, his wife and daughter Laura and Mr. Warren.

A variety of phenomena occurred at the sittings. Messages were received, both spoken and written, and lengthy philosophical and religious dissertations were received in writing from noted spirits in the spirit world, principal among whom were Swedenborg and Francis Bacon. In addition, the various members of the circle were frequently entranced and placed in a mental condition in which they could perceive direct happenings in the spirit world. Important personages frequently came and conversed directly with members of the circle through some entranced member.

The results of the investigation were published by Judge Edmonds in two large volumes, under the title of *Spiritualism*, appearing in 1852 and 1855 respectively. The book consists chiefly of communications from Swedenborg and Francis Bacon on philosophical and religious subjects and on conditions of life in the spirit world. The communications sometime take the form of question and answer and direct discussion of themes pertaining to the spirit world. Sometimes they are in the form of lengthy dissertations by Swedenborg or Bacon on subjects of life in the spirit world or on philosophical and religious subjects. The style and subject matter of these discussions are good and are consistent with the moral status and known characters of Swedenborg and Bacon. The answers received to questions regarding life in the spirit

world are quite satisfactory from a spiritualistic standpoint and are in very good accord with the best information received on these subjects through mediums in later years. The following extract from a communication by Swedenborg will give a good idea of the many other communications in the book. It was received by automatic writing through the hand of Dr. Dexter. Swedenborg is describing some aspects of spirit life:

Let it be understood then, first, that this is a world occupied by spirits, or rather, men, women and children, mingling as their desires, tastes, inclinations or pleasures impel them, accomplishing and carrying out the great objects of their formation, the development of the spirit itself . . . , and second, that the different spheres are localities assigned to the progressed spirits, and they represent a state of elevation, and are reached only by a still more sublimated and refined materiality and advance of knowledge and goodness of the soul than belonged to the bodies or spirits occupying the sphere below.

Spirits possess a material nature and this nature or form in some is so gross that it is almost subject to laws as imperative as those of earth. I mean as material laws. Their material nature is under influences which require obedience, and though there is none of the physical suffering you have, yet there is as much material necessity and absolute want in proportion to the grossness of their natures as there can possibly be in your material world. . . . We are sent to places (by our affinities always) where we can comply with all the circumstances, just as you do when you select a place to reside, though our population is divided more rationally, more justly, than are the divisions of classes with you. . . . Most frequently, spirits associate together in neighborhoods or communities, composed of members varying from fifty to five hundred, and while the

absorbing topics of progression and purity, or development and affection, occupy our minds mostly, yet the usual duties of material life are just as incumbent on us as with you, always modified by our organization and the circumstances in which we are situated, and the place where our affinities direct us.

Now, you have the life of spirits as far as regards their bodies, and what think you, is the proper food for their minds? Everything which can open the beauties of God's handiwork, which can penetrate the assumed mysteries of his creation, which can typify his works by a resemblance or correspondence, as in painting, sculpture, music, or that which gives an understanding of God as he is in the whole —these are the proper food for the mind as it is eagerly sought for by spirits.

We stand on a broad plane overlooking two worlds, with our organization so sublimated that we innately understand the connection that exists between matter and matter and spirit and spirit. We live in this world of spirits, but our duties are as much with you, and on your earth, as they are with spirits and spirit-land. (Vol. I., p. 158.)

An example of one of Bacon's communications is given in the extract quoted below. The communication concerns the identity of Lord Bacon. Judge Edmonds had been reading to Dr. Dexter a book on the life of Bacon, when the following communication was received in automatic writing by the doctor purporting to be from Lord Bacon:

When the Doctor first came in, you read him some extracts from a work purporting to be a life of Lord Chancellor Bacon. There were some tracts true and others not so, evidencing a want of just appreciation of the true character of the man as he was, in the full exercise of his mind and in the pride of that mind and strength.

I believe I had ever, from my earliest youth, a strong desire to understand not only the laws of nature, but the application of those laws to every condition of life, matter and man. . . .

That I erred as a man, I cannot deny; that I was tainted with the habits and customs of my time and society, I honestly admit; but that I had not at heart the advancement of my race, that I did not labor for its good and that I did not forestall both age, education and public opinion, I proclaim to be a libel on my character and motives, as well as a base attempt to shield the wrong others conceived and executed by ascribing to me that of which I was not and could not have been guilty. . . .

That I had a proper idea of what belonged to my position, gathered round me the highest intellects of the age and reduced the unsettled vagaries of speculation and false practice to a system of pertinent sense, I think no one will deny. But I was beset by trials and temptations and seducements to which I may at times have listened and yielded. . . . The good I have done speaks for itself—it will live forever; the evil to which I was accessory is, perhaps, repented of, and may ere this have been swallowed up in my advancement and progression. At least this hope has comforted me and I may not be permitted to doubt.
(signed) Bacon. (Vol. I., pp. 281-282.)

Those who are familiar with the history of the life of Francis Bacon will remember that he was Chancellor of the Exchequer of England during the time that he lived, at the beginning of the seventeenth century, that he was the founder of the system of inductive philosophy through his work, the *Novum Organon*, and that he later became accused of embezzling moneys of the exchequer, for which he was tried, found guilty, fined and removed from office. The communication received by Dr. Dexter

bears internal evidence of emanating from the real Lord Bacon.

Besides the communications from Swedenborg and Bacon, the book under consideration contained some very interesting material in the nature of recorded visions of events in the spirit world by entranced members of the circle, and also very interesting personal narratives by noted personages in the spirit world who told their stories through some entranced member of the circle. Among others Queen Elizabeth of England came to the circle and through Laura, the daughter of Judge Edmonds, related an account of her life in the spirit world describing in touching manner the retributory effects in the spirit world of her misguided and wrongful acts on earth.

The book of Judge Edmonds and Dr. Dexter, *Spiritualism*, was perhaps the most important of all the early works of spiritualism. It was received with enthusiasm by the public and soon ran into many editions. It is still a very valuable and readable book today.

Another important spiritualistic writer and medium of this earliest period of Spiritualism was R. P. Ambler. He was a medium of the impressional type and his books expound the philosophy of the spirit world. He wrote several small volumes on Spiritualism, among which were *The Elements of Spiritual Philosophy*, *The Spiritual Teacher* and *The Birth of the Universe*. They were all very instructive volumes, expounding a philosophy very much like that of A. J. Davis. The terminology used in the books was also chiefly that of A. J. Davis,

because at this early period Spiritualism had no particular terminology of its own and was obliged to use the terms which Davis had coined to express the realities of the spiritual world.

The last of the three books mentioned of Ambler's, *The Birth of the Universe*, was a very remarkable and suggestive little work, explaining the process of the creation of the material universe. It was received, Ambler stated, from the spirits of the seventh sphere. It went back of the fire-mist theory of A. J. Davis by explaining the origin and method of production of the fire-mist. It began with the absolutely formless universal substance or mind and showed how, acting from a centre, it produced first the forces of magnetism and electricity and then from a combination of these built up the material atoms from which matter is formed. Its conception of creation is very much the same as that of the Hindoo philosophy of the periodic in-breathing and out-breathing of the universe from the universal substance or God; but it proceeds much beyond this conception in its idea of the forces of magnetism and electricity as the first differentiated elements from the original substance or mind, and of these two elements as the constituent parts of material atoms. According to the book, the first material elements to be formed were hydrogen, oxygen, carbon and nitrogen, and from the chemical affinity existing between oxygen, carbon and the other elements, the whole mass was thrown into a state of conflagration, which was the original fiery state of matter. Then from the cooling and condensation of this fiery mass, the various suns and planetary systems came into being.

The little book is very suggestive and is especially interesting as anticipating the latest results of science regarding the electrical constitution of the atom. Its detailed working out of the conception of the material universe as an emanation from the divine mind is also very interesting and suggestive. This little book by Ambler, published in 1852, has long been out of print and it is difficult now, even to obtain a copy for reference.

Besides Ambler and Judge Edmonds, there were several other important spiritualistic writers, with mediumistic ability, who wrote during this beginning period of Spiritualism. Charles Linton, a young man, produced under mediumistic control a remarkable book, published in two volumes or series, entitled, *The Healing of the Nations*. It is a book of rhapsodical or free verse, somewhat after the manner of the Psalms of David. It embodies a very high moral and religious philosophy and contains passages of great beauty. It bears evidence of emanating, as Linton claimed, from a very high source. Linton says in the preface:

When about to write the book I felt descending upon me an influence whose holy sweetness words can never express. Ere taking my pen to write, my whole being entered a calm and tranquil state which was expressed to the Holy One in a devout prayer, such as this, "Oh Father, if it so please Thee, let thy servant write only which shall glorify Thee." And in answer I have written that which I felt to be truth, though at times my outward ignorance was much at a loss to substantiate the wisdom of that within.

I have never felt but one presence and one Power, which is to me as distinct as my own animal feelings. I

know the instant it approaches, and can instantly tell when it leaves me. Some will naturally ask "What is that Power?" In answer to this question, I must say I do not positively know. I feel at liberty only to tell what I believe, namely, that is from the highest spiritual source.

Linton's book was sponsored and published by ex-Governor Tallmadge of Wisconsin, then a U. S. Senator and himself an active worker and writer in the ranks of Spiritualism. Senator Tallmadge wrote a lengthy introduction to the book.

Other well-known writing mediums and investigators at this period were: John Murray Spear, who wrote, *Messages from the Superior State*, and another series of messages later published under the title of, *The Educator*; Charles Hammond, who wrote, *Light from the Spirit World, the pilgrimage of Thomas Paine and others to the seventh circle in the spirit world*; J. B. Ferguson, who wrote, *Spirit Communion*, a record of communications from the spirit spheres; Pasqual B. Randolph, who wrote, *Dealings with the Dead*; Josiah Gridley, who wrote, *Astounding Facts from the Spirit World*; S. B. Brittan, who wrote, *The Battle-ground of the Spiritual Reformation*; Professor W. R. Hare, professor of Chemistry of the University of Pennsylvania, who wrote, *Experimental Investigations in Spiritualism*; Hudson Tuttle, who wrote, *The Arcana of Spiritualism*; and a great many other less important writers and investigators.

Most of the above mentioned writers were mediums themselves and their works simply embody the messages and inspirations they received from the spirit world. Besides these writers, however, there

was a large number of other writers and investigators who were not mediumistic themselves, but who simply wrote books summarizing the results of the mediums and endeavored to promulgate the truths of the new doctrine, as they had themselves become convinced of its truth. Of such writers were Adin Ballou, who wrote, *Views on Spirit Manifestations*; Epes Sargent, who wrote, *The Scientific Basis of Spiritualism*; E. W. Capron, who published in 1855 a history of the spiritualistic manifestations to date; Robert Dale Owen, who wrote the two well-known books entitled, *Footfalls on the Boundary of Another World*, and *The Debatable Land*; Moses Hull, who wrote, *Which, Spiritualism or Christianity?* and *The Christ Question Settled*; and Warren Chase, member of Congress, who wrote several books on Spiritualism.

At the same time with these protagonists of the new doctrine of Spiritualism, there was an equally large number of writers who opposed the new doctrine and who were very active in endeavoring to point out to the public the falsity and fraudulency of its pretensions. These writers were mostly from the orthodox religious camps, who saw in the new doctrine of Spiritualism a menace to their own doctrines. Some of them attacked the new doctrine on the ground that its so-called manifestations were entirely fraudulent; while others, forced through their own experience to accept the fact of the manifestations, claimed that they were a new ruse of the old enemy, the devil, to lead astray the faithful. The controversy of the two opposing sides became very intense, and perhaps at no other period in

Spiritualism has the interest in Spiritualism or the ardor of the combatants from the point of view of both writers and the public, reached so high a pitch. Foremost of those opposing the new movement was Professor Asa Mahan, who wrote several volumes purporting to be an exposure of both A. J. Davis and the Spiritualists in general. Those who care to read his contentions will find them in the two volumes entitled, *Modern Mysteries Explained and Exposed* (1855) and *The Phenomena of Spiritualism Scientifically Explained and Exposed*, by the Rev. Asa Mahan (1875). Another book seeking to expose Spiritualism on another ground, that of its demonic origin, was, *The Mystery Solved, or a Bible expose of the spirit rappings; showing that they are not caused by the spirits of the dead, but by evil demons or devils*, by John C. Bywater, 1852. Another book bears the title of, *The Infidelity of the Times, as connected with the rappings and the mesmerists and especially as developed in the writings of Andrew Jackson Davis*, by the Rev. W. H. Corn-ing (1854). Another volume is entitled, *Spiritualism a Satanic delusion and a sign of the Times*, by Wm. Ramsay.

But the so-called exposures did not stop the new movement, which increased to even greater dimensions than before. The interest in the movement spread to the colleges and universities and the leading minds in science and in literature began to take cognizance of it. At this period, about 1860, such men as Emerson, Longfellow, Lowell, Theodore Parker, and W. L. Garrison. were greatly interested in the claims of the new movement and many minds

of this stamp were active and outspoken workers for Spiritualism. It is said that Abraham Lincoln was a believer in the spiritualistic doctrine and that he frequently entertained mediums in the White House seeking counsel on matters of state.

Of the books of this period favorable to the cause of Spiritualism there is one which we have already mentioned on a preceding page which merits more than a passing notice. It is the book by Professor Robert Hare, Professor (Emeritus) of Chemistry of the University of Pennsylvania, written in 1855, entitled, *Experimental Investigations of the Spirit Manifestations, Demonstrating the Existence of Spirits and their Communion with Mortals*. Next to the book by Judge Edmonds, this book was perhaps the most important and influential of all the earlier books on Spiritualism, and on account of the high standing of Professor Hare, did much to direct public attention to the new phenomena of Spiritualism.

Professor Hare was not mediumistic himself, although he did later develop some phases of mediumship, and his book is simply a record of the investigations and experiments which he made with mediums in his own laboratory and of messages and communications which he received from spirits through these mediums. The book also contains a large amount of argumentation and exposition by Professor Hare attempting to demonstrate the truth of the spiritualistic hypothesis.

The book is roughly divided into three parts, experiments, communications and reasoning on the results. In the first part Professor Hare attempts

to prove by elaborately devised experiments, the actuality of the various physical manifestations of Spiritualism, showing that they could not have been produced by known physical or mechanical laws. In this respect he anticipated very much the later well-known experiments by Professor Crookes of England regarding the nature and existence of the psychic force. Professor Hare's experiments were so scientifically arranged and carried out and the results were so successful and conclusive that there was no doubt left in the minds of his readers that the physical manifestations were produced just as he claimed, namely, by extra-physical or spiritual means.

The most interesting part of Professor Hare's book, however, was the second part, which contained the various messages and communications which he received from spirits in the spirit world through the mediums. Many of these communications were at length, in the form of dissertations on life and conditions in the spirit world. The principal communicant was the father of Professor Hare, Robert Hare, who in life had been a man of scholarly attainments and Speaker of the Pennsylvania Senate. His communications to Professor Hare, describing the nature of the spiritual world and the conditions of life in it, constitute the most interesting part of Professor Hare's book. These communications had the distinction of being the first ones to definitely fix the locality of the various spiritual spheres as immediately surrounding the earth in a fixed order and distance from the earth and from each other. Up to this time, the spiritual spheres had been

described in a very general sort of way, without fixing any definite locality relative to the earth. The idea of the spheres had been derived chiefly from the works of Andrew Jackson Davis, who seemed to have considered only their universal aspect as intersolar or interstellar, without any particular reference to earth spheres. But the communications of Professor Hare's father definitely located the spheres which constitute the immediate spirit world of our earth as closely encircling the earth and at fixed distances from it. This idea, of course, did not preclude the idea of larger and more universal spheres in the sense as taught by Davis.

Part of the communication of Professor Hare's father regarding the spiritual spheres and life in the spirit world is as follows:

My son, in communicating with you respecting the destiny of man, I shall endeavor, according to the extent of my capacity and highest perception of truth, to give you a view as correct and definite as possible, of the all-important subject in question.

The spirit world lies between sixty and one hundred and twenty miles from the terrestrial surface. The whole intermediate space, including that over the earth, the habitation of mortals, is divided into seven concentric regions called spheres. The region next the earth is known as the first or rudimentary sphere. The remaining six may be distinguished as the spiritual spheres.

The six spiritual spheres are concentric zones or girdles of exceedingly refined matter encompassing the earth like belts or girdles. The distance of each from the other is regulated by fixed laws.

You will understand, then, that they are not shapeless chimeras or mere projections of the mind, but absolute

entities, as much so indeed as the planets of the solar system or the globe on which you now reside. They have latitudes, longitudes and atmospheres of peculiar vital air.

The physical economy and arrangement of each sphere differs from the other; new and striking scenes of grandeur being presented to us in each, increasing in beauty and sublimity as they ascend.

Although the spheres revolve with the earth on a common axis, forming the same angle with the plane of the ecliptic and move with it about the ponderable sun, they are not dependent on that body for light and heat, receiving not a perceptible ray from that ponderable source; but receive those dispensations wholly from his internal or spiritual correspondence (a spiritual sun concentric with the sun of your world)—from that great central luminary whose native brightness and uninterrupted splendour baffle description.

Although we, like you, are constantly progressing towards perfection, our ideas of time and the seasons differ widely from yours; with you, it is time,—with us, eternity. In the terrestrial sphere, a man's thoughts, being bounded by time and space, are limited, but with us, they are extended in proportion as we get rid of those restrictions, and perceptions of truth become more accurate. . . .

With regard to the social constitution of the spheres, each is divided into six circles or societies in which kindred and congenial spirits are united and subsist together agreeably with the law of affinity. . . .

Each society has teachers from those above and not infrequently from the higher spheres, whose province it is to impart to us the knowledge acquired from their instructions and experience in the different departments of science, and which we in turn transmit to those below. Thus, by receiving and giving knowledge, our moral and intellectual faculties are expanded to higher conceptions and more exalted views of the great Creator, whose almighty power is

no less displayed in the constitution of spirit worlds than in that of the countless resplendent orbs of space.

We do not, as many persons in the rudimental state imagine, abandon those studies which we commenced on earth, which would presuppose the loss of our reasoning powers and consequent inferiority to yourselves; but on the contrary, we go on progressing in knowledge and wisdom, and shall progress throughout the boundless ages of eternity. (*Experimental Investigations*, page 90 f.)

Hare's account of the spiritual spheres was later followed by one by Hudson Tuttle, a well-known spiritualist writer who commenced writing about 1855 and who, during the course of an active career in Spiritualism, produced a large amount of spiritualistic literature. In presenting his own description of the spiritual spheres, Tuttle criticized the account of Professor Hare's on the ground that Hare had assisted too much in the description by asking questions. Tuttle was himself mediumistic and claimed that his description of the spiritual spheres had been given him by the spirits. But he wrote not under direct spiritual control, and his writings represent simply a general summary or digest of the teachings given him by the spirits.

Tuttle's account of the spiritual spheres is as follows:

An unknown universe exists beyond the material creation. It is formed from emanations arising from the physical universe and is a reflection of it. This is the spiritual universe.

The universe is undergoing a refining process, and the spirit world is formed from the ascended and sublimated atoms. . . . Hence the spiritual world is born from the

earth as the spirit is born from the body. It depends on the earth for its existence and is formed through its refining instrumentality.

Attenuated as they are, these atoms arise from the earth's surface until they reach a point where their gravity and repulsion are in equilibrium. There they rest and form zones.

The rings of Saturn furnish a fine illustration of the form and appearance of the spirit zones. . . . The spirit spheres are zones rather than spheres. They are one hundred and twenty degrees wide, that is, they extend sixty degrees each side of the earth's equator. If we take the sixtieth parallel of latitude each side of the equator and imagine it projected against the blue dome of the sky, we have the boundaries of these zones.

The first zone, or the innermost one, is sixty miles from the earth's surface. The next external is removed from the first by about the same distance. The third is just outside of the moon's orbit or two hundred and sixty-five thousand miles from the earth.

The second zone is the offspring of the first, as the first is the offspring of the earth; and from the second, the third is elaborated by a similar process. . . . From the third sphere rise the most sublimated exhalations, which mingle with the emanations of the other planets and form a vast zone around the entire solar system, including even the unknown planets beyond the vast orbit of Neptune.

As the emanations from the refined planetary spheres form a sphere around the solar system, so the refined emanations from all the solar systems form a still more sublimated series of zones around the Milky Way.

The thickness of the spheres varies. The first is nearly thirty, while the second is twenty, and the third but two miles in thickness. The first is the oldest by immeasurable time, as it was the first to begin to form; and, until it supported organization, it could exhale but a small amount

of refined matter to the second, and of course, the process was delayed still longer in the creation of the third.

Matter, when it aggregates there, is prone to assume the forms in which it existed here. Hence there are all the forms of life there as on the earth, except those, such as the lowest plants and animals, which cannot exist surrounded by such superior conditions. The scenery of mountain and plain, river, lake and ocean, of forest and prairie, are daguerrotypes of the same on earth. It is like the earth with all its imperfections perfected and its beauties multiplied a thousandfold.

The spirit holds the same relation to this spiritual universe that man holds to physical nature. The surface of the spheres is solid earth, in which trees and flowers take root, and the waters of the ocean surge perpetually on the shore. An ethereal sky arches overhead, and the stars shine with increased effulgence. The spirits breathe its spiritual atmosphere; they drink its crystal waters; they partake of its luscious fruits; they bedeck themselves with its gorgeous flowers.

It is not a fancy world, nor world of chance or miracle, but a real world,—in fact, more real than is earth, as it is its perfection.

The spirit walks on its surface, it sails on the lakes and oceans; in short, follows whatever pursuit or pastime it pleases, and the elements there hold the same relation to it that the elements of earth held to it while in the physical form. (*Arcana of Spiritualism*, pp. 379-389.)

Tuttle began his writing career at the age of fifteen, when spirits produced through his mediumship a book entitled, *The Arcana of Nature*. It touches on evolution and the geological and biological development of the earth, but it does not go beyond the knowledge of the day and has no claim to any particular merit as a book. Tuttle states

in the introduction that the book was at first found to be unsatisfactory by the spirits dictating it and that they caused him to destroy the first draft and to rewrite the whole book. The book is of value chiefly as an illustration of the supernormal means of obtaining knowledge; for Tuttle, a boy without an education, was in his natural state entirely devoid of all such knowledge and in no position to gain it. *The Arcana of Nature* was written mostly under direct spirit control, but Tuttle's later works, including his *Arcana of Spiritualism*, from which the selection given above is quoted, were written primarily from his own natural powers, presenting a digest of his spiritual impressions.

Tuttle was a voluminous writer and a great popularizer of the doctrines of Spiritualism. In his own thinking, however, he was never very deep and his teachings on ultimate questions—such as the nature of spirit, mind and reality—were far from satisfactory. He had a scientific, but not a metaphysical, mind, and to him, paradoxical as it may seem for a spiritualist, spirit and mind were still matter in the most materialistic sense. He taught that the spirit was actually created from the material organism, and that, being material and having a temporal origin, it might, conceivably, cease to exist somewhere in its life in the spheres. So inconsistent were his teachings regarding the ultimate truths of Spiritualism, that he was styled by the venerable spiritualist writer, J. M. Peebles, "the Brutus of Spiritualism."

Notwithstanding all this, however, Spiritualism owes much to Hudson Tuttle; for he was one of its

first writers and founders and few men have done more to popularize and disseminate the doctrines of Spiritualism than he. He is certainly entitled to be ranked as one of the real pioneers of Spiritualism.

Spiritualism had now gotten out of its first years, and in 1870, the period of which we now write, the new movement was about twenty years old. The new doctrine had made unparalleled progress and numbered hosts of adherents both in the United States and Europe. The interest was chiefly of a philosophical nature, those investigating it seeking to discover the philosophical and rational proofs of a future life, rather than interesting themselves especially in the more sensational side of phenomena. The literary productions of Spiritualism were the ones that held the greatest interest and attention at this period. The best minds of the age lent themselves to its study, including, as we have already stated, such men as Longfellow, Emerson, Lowell and other eminent thinkers and writers.

A large part of the spiritualistic literature of the time was controversial or religiously apologetic in nature. Those espousing the new doctrine sought to show that its leading truths did not conflict with the deeper teachings of Christianity, but that, on the contrary, they were simply confirmatory of them. The spiritualistic phenomena of the Bible, both of the new and the old testament, were pointed to in support of this contention. The mediumistic instances of Samuel, who heard the voice calling him in the night; of Daniel who had visions and could decipher the strange symbols written on the walls by the spirits; of Saul of Tarsus, who heard

the voice, asking him "Why persecutist thou me?" These and a great many other instances of spiritualistic communion in the Bible were familiarly alluded to as evidence that the manifestations were in reality beneficent in nature and proceeded from the spirit world. It must be remembered that the liberal spirit regarding the interpretation of religious dogma, which characterizes the present age, was by no means so greatly developed at the period of which we are speaking (1860-1870); consequently it was not so easy then for men to adopt a position at variance with the orthodox religious dogmas. Those who adopted the new doctrine, therefore, frequently did so with "fear and trembling" and with a great effort to convince themselves and others that they were not denying or turning their backs upon the established religious faith. The spiritualistic literature of this period, therefore, largely concerns itself with efforts to reconcile the new doctrine with the principal tenets of Christianity.

A good illustration of this was furnished in a book by Eugene Crowell, in two large volumes, published in 1874, entitled, *The Identity of Christianity with Modern Spiritualism*. The book reviews the progress of Spiritualism up to that time, treating of its various phenomena and of its literature, and devotes the greater number of its pages to efforts to show that the phenomena of Spiritualism are identical with the religious phenomena of the Old and New Testaments. That Dr. Crowell's efforts were successful can hardly be questioned when one considers the great number of instances of spirit communion and other spiritualistic phenomena which he

cites as being contained in the Bible. Professor Hare, before Crowell, had also devoted a large part of his book to showing that the phenomena of Spiritualism and those of Christianity were identical in nature, and painstaking efforts in this direction characterized most of the best books of Spiritualism of the period.

Five years later, in 1879, Crowell wrote another and more interesting book on Spiritualism, entitled, *The Spirit World, Its Inhabitants, Nature and Philosophy*. This book, smaller than his other book, has every right to be considered as one of the most important spiritualistic books of the period. It attempts, in the most exhaustive way, to give an account of the spirit world, including its nature, location, the mode of life of its inhabitants and their philosophic views on matters of both worlds. Edmonds, Hare, Tuttle and others had all treated of the same matter in their respective books, but Crowell was the first one to bring out a book which dealt with the spirit world and its inhabitants exclusively.

Crowell was not himself a medium and his material is derived chiefly from his investigations and sittings with mediums, over a long period, in his own home and elsewhere. The phase of mediumship of the principal medium engaged in the work, and through whom most of the material of the book was obtained, was that of the spoken voice under direct spirit control. The communications were supposed to be spoken directly by the communicating spirits, chief of whom were Dr. Crowell's father and Robert Dale Owen, author of, *Footfalls on the*

Boundary of Another World. These, said Crowell, were the real spirit instructors of the work.

Crowell begins his book with a statement of the principles of his spiritualistic philosophy:

Embodyed man is a trinity constituted of physical body, spiritual body and soul or essence. Disembodied man is a duality, constituted of spiritual body and soul.

I believe that the spiritual body or organism, in its entirety, constitutes the individual man, the soul or essence being an integral, unsegregated portion of the All-pervading Spirit, a spark of Deity, by virtue of which man is immortal.

The physical and spiritual bodies I believe to be co-eval in origin. The earth is the nursery and primary school for both the physical and spiritual natures of man. It is here only they originate, and here it is intended they shall be developed, and developed simultaneously and equally.

Animals equally with man have organized spiritual bodies, but not being similarly constituted, they are at death, resolved into their original spiritual elements.

Crowell's description of the spirit world is not greatly different from those before him, namely, those of Edmonds, Hare and Tuttle, but it goes more into detail and is much more thorough and comprehensive. Crowell calls the various spheres heavens, and he does not limit them to seven as Hare and the other spiritualists had done. According to Crowell, the spheres or heavens were in reality continuous portions of the spirit world and any numbering of them was entirely arbitrary and depended entirely on the point of view of the observer. What other writers called sub-spheres or societies in the spirit world Crowell called without distinction, heavens, and he did not hesitate to speak of the

number of heavens past the seventh. Crowell, however, like all the spiritualist writers regarding the spheres, claims that progress is made by an orderly advance from the lower into the higher spheres.

In his description of life in the spheres Crowell, like Hare and Tuttle, emphasizes its reality and claims that it is just as objective as life on the earth is. He says:

The spirit world is not an indefinite and indefinable region in space, but as fixed and determined as our own earth in the solar system. There we will live active and real lives and have natural and substantial homes to live in, and there we will have a practical and joyful work to perform, which will be made glorious in its results if we choose to make it so. So nearly does this world in many respects resemble our own, that many who pass thence, for a time, are unable to believe they have made the transition; they believe themselves to be dreaming. There is nothing unreal or spectral about the spirit world. This world with its solid mountains, its rock-ribbed coast, its vast plains and vaster oceans, is not more substantial than, and not so permanent and enduring in character as, all that constitutes that world, and if the concurrent testimony of intelligent spirits can be relied on, this, in comparison with their side is the shadowy land, theirs the real. (*The Spirit World*, p. 24.)

The spirit-world literally envelops us, and the surface of our earth, for all practical purposes, is one of the spheres, and the lowest of them, for multitudes of degraded disembodied spirits are bound to it by their gross natures, and here continue to exist for various periods of time, and it may properly be termed the earth-sphere, while the spiritual zone or sphere removed from and nearest the earth is termed by spirits, the first sphere.

Great numbers of spirits inhabiting the second sphere

are but slightly removed, in point of character and condition, from those in the earth sphere. They spend much of their time on earth. The keenest suffering that spirits in the second sphere experience is imposed by higher spirits with the view of exciting remorse and inducing repentance for their earthly misdeeds. Their distress is wholly mental, and is the result of the exercise of psychological power by these higher spirits, most commonly their former guardians, who by this means impress their minds with the most vivid recollections of their sins and crimes until they have atoned for them by humble and sincere repentance.

Progression is the grand law of the spirit world, and although some spirits may not take the first step in the path of progression for a long time, even for ages, yet there can be no change for the worse. Retrogression is there unknown.

The sufferings of the less guilty, and these are in the majority, are rather negative than positive, and these generally advance to the third sphere within a few years, some even sooner. Many perpetrators of violent and bloody deeds are not there held to strict accountability, on account of their failing to realize the enormity of their offenses at the time of their commission, they then being virtually insane. John Wilkes Booth, the assassin of Lincoln, was insane and obsessed by depraved and violent secession spirits, and remained but a brief time in the second sphere. So Mr. Owen, who has frequently met him, as well as Mr. Lincoln, in spirit life, assures me. (*The Spirit World*, page 38 f.)

One of the best and most well-known mediums of this period was Mrs. J. H. Conant, who, while not publishing anything herself, served as the instrument of investigation for a large number of writers and provided the material for their books. Many of the messages received through the mediumship of

Mrs. Conant were preserved and later published in a book by Allan Putnam, a well-known spiritualist writer, under the title of *Flashes of Light from the Spirit World* (1872). The messages purported to come from several well-known American writers, notably W. E. Channing, Theodore Parker, Thomas Paine, Bishop Fenwick and others. The messages are entirely philosophical in nature, dealing with the various philosophical problems of Spiritualism.

Among the many interesting test communications received through the mediumship of Mrs. Conant, there was one rather unique piece of spiritualistic evidence in the form of an extemporary poem, purporting to come from Robert Burns. Mrs. Conant, it is stated, knew nothing of Robert Burns or of poetry in general, but one day a lady visiting her remarked to an acquaintance that she wondered whether Robert Burns had ever become united to his Highland Mary in spirit life. When the lady had gone, the following poem was received by Mrs. Conant, with instructions to deliver it to the lady who had made the inquiry:

Fair lady, that I come to you
A stranger bard, fu' weel I ken,
For ye've known naught of me, save through,
The lays I've poured through Scotia's glen;
But when I speak o' gliding Ayr,
O' hawthorn shades and fragrant ferns,
O' Doon and Highland Mary fair,
Mayhap ye'll think o' Robert Burns.

I am the lad—and why I'm here,
I heard the guide-dame when she said
She's know, in joyous spirit sphere,
If Burns was wi' his Mary wed.

I sought to tell her o' our joy—
 No muckle impress could I make;
 And lady, I have flown to see
 If ye'd my message to her take.

Tell her that when I passed from earth,
 My angel-lassie, crown'd in flowers,
 Met me wi' glowing love-lit torch
 And led me to the nuptial bowers;
 That all we'd dream'd o' wedded bliss,
 And more, was meted to us there;
 And sweeter was my dearie's kiss
 Than on the flow'ry banks o' Ayr.

Where Love's celestial fountains play'd
 And rosebuds burst, and seraphs sang,
 And myrtle twined, our couch to shade,
 I clasped the love I'd mourned sa lang;
 And while by angel-harps were play'd
 The bonnie bridal serenade,
 Though na gown'd priest the kirk-rite said,
 Burns was wi' Highland Mary wed!

There's na destroying death-frost here,
 To nip the hope-buds ere they bloom,
 The bridal tour is through the spheres—
 Eternity the "honey moon."
 And now my lady, if ye'll bear,
 These words unto the anxious dame,
 I think I can ye so reward,
 Ye'll ne'er be sorry that I came.*

The years from 1870 to 1885 were very fruitful ones for Spiritualism from a literary point of view. Most of the early writers of Spiritualism were still

* Quoted from Crowell's *Primitive Christianity and Modern Spiritualism*.

actively engaged in the work, and the pioneer of the movement, Andrew Jackson Davis, was still actively identified with it and was in reality the leading spirit of the movement. Davis, as has been stated before, was only secondarily a spiritualist, his own works having been produced independently of spiritualistic means. But Davis found in Spiritualism and in the spiritualists, a field and an audience for the promulgation of his own doctrines, and because his own doctrines and those of Spiritualism agreed as to fundamentals, he could consequently devote his efforts to the spiritualistic field. During the period from 1850 to 1880, Davis produced several of his best books on the Harmonial Philosophy and Spiritualism. He always claimed that in their higher aspects his Harmonial Philosophy and Spiritualism were identical, and he frequently referred to his Harmonial Philosophy as Philosophical Spiritualism. Throughout all this period both by lecturing and by writing, Davis largely directed the whole movement of Spiritualism.

There were, however, other important writers on Spiritualism during this period, and many important and well-known books on Spiritualism were produced. Among these works may be mentioned:

The Principles of Nature, a large inspirational work in three volumes by Mrs. Maria M. King. The book devotes itself exclusively to the philosophical aspects of Spiritualism, largely after the manner of A. J. Davis. It was too diffuse and wordy to make a lasting impression. *Art Magic, Ghost Land, Modern American Spiritualism, and Nineteenth Century Miracles*, four volumes by Mrs.

Emma Hardinge Britten, one of the most voluminous writers on Spiritualism of the period. The first two volumes are excursions into the occult, without a great amount of value for Spiritualism; and the other two volumes are historical resumés of Spiritualism of the nineteenth century, containing valuable historical information. Mrs. Britten was one of the most important figures in the spiritualistic movement of these early times and Spiritualism owes much to her as a propagandist and organizer. She visited England and founded while there, the spiritualistic paper, *The Two Worlds*, which still has as large a circulation as any spiritualistic paper in the world.* *The Soul and Its Embodiments*, by Cora L. Richmond; a work expounding reincarnation. *The Next World Interviewed*, by Mrs. S. G. Horn. *Incidents in My Life and Lights and Shadows of Spiritualism*, by D. D. Home, one of the most well-known mediums of the time. Both books have high merit, but the second one, *Lights and Shadows of Spiritualism*, is especially valuable and interesting, as being one of the best historical accounts of the spiritualistic movement up to that time and by a world-famous medium. It was Home who went to England in the early stages of Spiritualism, and by the demonstrations of his mediumship before Sir Wm. Crookes, started the great interest in the movement in England. The book, *The Lights and Shadows of Spiritualism*, is exceptionally well written and is perhaps as interesting to read today as when it was published, in 1877. This book has never been given the attention it deserves in the

* According to a statement by Sir A. C. Doyle in his *History of Spiritualism*.

annals of Spiritualism. *Immortality and our Employments Hereafter; or what a hundred spirits, good and bad, say of their dwellings and occupations in the spirit world*, by J. M. Peebles.

This last mentioned work, by Dr. Peebles, was one of the most important and interesting of all the books published on Spiritualism at this period. It was Dr. Peebles's first book on Spiritualism, though he was later, in his long life of 99 years, to produce an extensive literature on Spiritualism. Dr. Peebles was an ex-Christian minister who had become convinced of the truth of Spiritualism and had retired from the pulpit to teach the new doctrine.

The book, *Immortality and our Employments Hereafter*, contains, as the title states, one hundred communications from spirits describing their dwellings and occupations in the spirit world. Dr. Peebles, not a medium himself, had obtained many of these communications from his sittings with noted mediums in various parts of the world, he having travelled around the world five times; and the remainder of the communications he quoted from other spiritualistic publications of the period. The communications obtained by Dr. Peebles himself were the most interesting, as he usually set the subjects for the communicating spirits and saw that they were followed into detail. The communications, besides being very interesting and instructive in themselves, are especially valuable as furnishing comparative data on descriptions of the various conditions and modes of existence in the spirit world. The book is a valuable one for Spiritualism, and can be read with as much interest and profit now as when it was published.

We will here reproduce one of these communications in order that the reader may judge of it and thus of the other 99 communications contained in the volume. The communication is from a spirit by the name of William Gordon through the medium Dr. Samuel Maxwell. Dr. Peebles was in attendance and asked the questions. In answer to the first question as to where he was born, etc., the spirit replied:

I was born, reared, educated, and passed to spirit life from Boston. I was a merchant tailor.

Question. In passing into spirit life, how long were you unconscious?

Answer. Having no memory of it myself, I have to rely entirely upon others, especially my mother, who was waiting for me; she informs me that it was about an hour and a half. . . . When I awoke, my first realization was simply a feeling of myself. Gradually my powers increased, until I perceived my body lying under me, while I, the man in spirit, was floating in the air some three feet above it. Next I perceived my physical surroundings, the friends who were about the body weeping. I made an effort to make them realize my presence, but soon found that I could not reach them. . . . Soon I came into full consciousness of my immediate surroundings. In my investigations in subsequent years, I have witnessed thousands of instances of the process of death, and have learned that the spirit body is never disorganized, but moves as a whole towards the head, and then gradually emerges from the physical form through the head, until it is free from the body. The separation is complete only when the life-cord which connects spirit and body is severed. In cases of death by violence, this life-cord is not parted for a considerable time.

Q. Was your external clothing prepared for you?

A. It was, and brought to me and put upon me when I first escaped from the physical tenement.

Q. Did the spiritual clothing correspond to the spiritual status of your spiritual life?

A. I afterwards perceived that it did, although I had no consciousness of this correspondence at the time. For six years after entering spirit life, I was restless and dissatisfied, seeking far and wide for the fulfillment of the fixed notions I had in earth life, I was a rigid Presbyterian by faith. I interrogated my mother, who simply answered me, "My son, await the growth of thy soul to perceive truth." At length, there came over me a feeling of acceptance. From that hour, I have pressed forward in all the paths of progress as rapidly as was possible for my nature.

Q. Do you still reside in the same local home, or have you a home of your own?

A. I soon went out and formed for myself a home, with a band of chosen persons, six in number. We live in one residence—three males and three females. Usually, societies in the spirit life are grouped according to the character of their loves, and six is the smallest subdivision. . . . Large families are usually a multiple of six, as thirty-six.

Q. Have you a teacher?

A. Many of them. Each subject that I pursue has a teacher specially devoted to it. We have large institutions of learning and in each institution there are a number of teachers.

Q. Is thought a spirit substance?

A. It is spirit substance in motion.

Q. What is the difference between a thought and an idea?

A. Thought is a spirit substance in motion, while an idea is the ever-enduring principle or statical form of spirit substance.

Q. Do you find many ancient spirits that have lived

perhaps ten, fifteen, or twenty thousand years ago, that still take an interest in the inhabitants of the earth?

A. But a very limited number. The great mass of ancient spirits have passed on from the spirit spheres immediately connected with the earth. But there are a few who descend into the forms of society they have long since left in a mediatorial capacity. By using intermediate persons in spirit, they connect themselves with you, and impress and inspire you with the grandeur that belongs to their estate of life.

Q. Now in regard to your spirit home. You have flowers; if you pluck these from the stem, do they wither like earthly flowers?

A. That depends upon your desire. It is truly marvelous how potent the will becomes to control the surroundings in spirit life. It is possible to construct a bower of flowers by the power of will without the intervention of the hands. In a thousand ways, the will may be brought to bear upon the living, throbbing material about us, until our surroundings are the ensemble of our inmost mental states.

Q. One question more: What is the great soul-desire that wells up in your being at the present time, after your long experience as a spirit?

A. It is to learn more truth.

Q. What is your object in learning more truth?

A. It is to gratify that restless desire of the soul to approach nearer to the Divine Life which is All Truth. (pp. 131-136.)

Dr. Peebles was a voluminous writer on Spiritualism and his works on the subject number nearly a score. He was a great traveller, having circled the world five times, prompted, in large part, by his quest for spiritualistic material. He had seances with the best mediums in cities in different parts of

the world, and the results of these seances and investigations he published in his various books. Two of his most interesting works are entitled, *Three Voyages Around the World*, and *Five Voyages Around the World*, the second volume including much that was contained in the first one.

Dr. Peebles's other works, written at intervals from 1869 to 1910, are: *Seers of the Ages*, embracing Spiritualism past and present; *The Christ Question Settled*, a symposium by Dr. Peebles and other well-known writers on Spiritualism; *Demonism of the Ages*, dealing with spirit obsessions, so common in spiritism; *The Spirit's Pathway Traced; did it preexist and does it reincarnate again in modern life.* (Dr. Peebles taught that the spirit preexisted, but did not reincarnate); *What Is this Spiritualism*, an exposition of the leading facts and principles of Spiritualism; and *Spirit Mates, their Origin and Destiny*. The last mentioned book, which is Dr. Peebles's last work, is a particularly interesting work, dealing with the essential duality of the human spirit and with the relation of the two halves of the unity before and after death.

Dr. Peebles, as before stated, was not a medium himself, except in a general inspirational way, but he was a deep thinker and philosopher and his chief concern was with the higher religious and philosophical side of Spiritualism. His chief service to Spiritualism was in his clear statement of the principles of Spiritualism, and in his putting into coherent form the investigations of himself and others. He was one of the greatest popularizers of the doctrines of Spiritualism through his many books, and in one of these volumes, written in his last years, he speaks

with pride of a letter received by him from the great seer, Andrew Jackson Davis, in which the latter states that he, Dr. Peebles, had done more to popularize, and make known, the truths of Spiritualism than any other man.

Dr. Peebles died in Los Angeles in 1923, within a few months of being 100 years old.

Besides the writers which we have mentioned as being active about this period, 1870 to 1880, in the cause of Spiritualism, there were others whose names and accomplishments we have not space to mention here. Early American Spiritualism can roughly be said to have extended from 1848 to 1880 or thereabouts. Not that there was any sudden change about the year 1880 to distinguish Spiritualism in America from its preceding or immediately following years, or that the interest in the movement had subsided; but the point of demarcation is furnished solely by the fact that about this period or slightly before, the interest in Spiritualism had moved over into England, where, on account of the great interest taken in the movement and the many prominent minds becoming identified with it, the interest largely overshadowed the doings of Spiritualism in America. Consequently, for the last twenty or twenty-five years of Spiritualism in the nineteenth century, the real theatre of Spiritualism was in England.

For a continuation of the activity of the spiritualistic movement from its early period in America, we must, therefore, turn to Spiritualism as it existed in England during the last twenty-five or thirty years of the nineteenth century. A consideration of this period will be attempted in the next chapter.

CHAPTER IV

SPIRITUALISM IN ENGLAND

UNLIKE the early Spiritualism in America, which was in its nature mainly literary and philosophical, the early Spiritualism of England had its rise chiefly from the phenomenal and more sensational side of the subject. The first interest in Spiritualism in England appears to have begun in the early fifties, with the visits to England of several well-known American mediums, notably Mrs. Hayden, Mrs. Roberts and Daniel Dunglas Home. The form of mediumship of Mrs. Hayden and Mrs. Roberts was of a physical nature, including raps and table-tapping which spelt out messages. Mrs. Hayden was investigated by Professor De Morgan, who was greatly impressed by her powers and wrote an account of her mediumship in a preface to the book published by Mrs. De Morgan entitled, *From Matter to Spirit*. The book contains accounts of seances and messages received through the mediumship of Mrs. Hayden.

Home's mediumship was of a much more important and varied nature. It included physical mediumship, trance mediumship, materialization and the famous phenomenon of levitation or lifting of objects without any visible means, in which the body of Home himself was included.

Home arrived in England about 1855 and at once aroused great interest in his mediumship. His sitters numbered many of the royalty of England, and he later visited the continent of Europe, where he gave sittings to other famous personages, including the Emperor and Empress of the French, the King of Prussia and the Czar of Russia. All these sitters appear to have been greatly impressed with his mediumship and many of them were completely convinced that through the entranced medium, they were conversing with the spirits of their deceased relatives and friends.

The phase of mediumship of Home's which first attracted unusual attention to him in England was that of levitation. At a seance with Sir William Crookes in 1870, it is stated that among other phenomena that took place, Home was lifted bodily in the air, after the manner of levitation of the saints. In another famous seance at Number 5, Buckingham Gate, London, in the presence of Lords Lindsay, Adare and Captain Wynne, Home is said to have floated out of one window and in another, although the windows were eighty-five feet from the ground. The account of these occurrences is contained in the booklet by Sir William Crookes, entitled, *Researches in the Phenomena of Modern Spiritualism*, and in the *Proceedings of the Society for Psychical Research*, Vol. VI, pp. 90-127. Many writers, regarding these phenomena of levitation, have endeavored to explain them as due to hallucination or hypnotization on the part of the beholders; but in view of the many other recorded instances of levitation by other mediums since that time, there is little reason

to doubt that the phenomena of levitation did actually take place as reported. Commenting on the occurrences, Sir William Crookes writes, in his *Researches into the Phenomena of Modern Spiritualism*:

On three occasions (in Sir William's laboratory) I have seen him (Home), raised completely from the floor of the room. On each occasion, I had full opportunity of watching the occurrence as it was taking place.

There are at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay and Captain C. Wynne—their own minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of facts.

These sensational physical phenomena of Home's have perhaps acted unfavorably upon an estimate of his mediumship in general and have tended to obscure the more important intellectual side of his mediumship; for Home was both an able thinker and writer. As already noted on a preceding page, Home produced two very important books on Spiritualism, entitled respectively, *Lights and Shadows of Spiritualism* and *Incidents in My Life*. The first book, a large one of nearly 500 pages, printed in 1877, contains one of the best historical accounts and estimates of the spiritualistic movement that had been produced up to that time. The book points out the many good and truthful things in Spiritualism and mercilessly attacks the shortcomings of

some of its misguided adherents. One cannot read the book and feel that Home was capable of any petty deception in the production of his own mediumistic phenomena.

Home was not a professional medium, and he never took money for his seances. In the *Lights and Shadows of Spiritualism*, he says: "I never was a professional medium. Against men and women who are I have nothing to say, provided they be but honest. For myself, however, I have all through life felt an invincible repugnance to making merchandise of the gift bestowed on me. Large sums of money have been offered me for but a single seance, and they have been invariably refused." *

Home figured prominently in the many experiments and researches of Sir William Crookes in the phenomena of Spiritualism and Sir William always referred to him in the highest terms of respect. We shall have the occasion to consider some of these experiments later when dealing with the investigations of Sir William Crookes.

Regarding the literature on Spiritualism in England at this early period, it may be said to have started with the book by Mrs. De Morgan, published in 1863, entitled, *From Matter to Spirit*. It is a record of ten years' investigation in the phenomena of Spiritualism by Mrs. De Morgan. It contains also a lengthy preface by Professor De Morgan, relating his experiences with the American medium, Mrs. Hayden. The book is well written and contains interesting accounts of seances and messages from the next world.

* p. 230.

Mrs. De Morgan's book was followed by a work by Alfred Russel Wallace, the co-founder with Darwin and Spencer of the doctrine of evolution, entitled, *Miracles and Modern Spiritualism*. Mr. Wallace's attention had been drawn to the subject of Spiritualism, and after investigating its phenomena and giving considerable study to the subject, he announced his unqualified belief in it in the book above mentioned. It was published in 1874.

Mr. Wallace remained a spiritualist for the rest of his life. In his later years, in 1910, he published his last important book, *The World of Life*. The book deals primarily with the problems of evolution, but in the latter part it contains a re-statement of the author's belief in the philosophy of Spiritualism. Due to the results of his affiliations with Spiritualism, Mr. Wallace taught a different theory of evolution, with regard to man's mental faculties, from that taught by Darwin and Spencer. Darwin and Spencer taught that all man's mental faculties, including his soul or spirit, were evolved directly from the animal kingdom. On this basis, man was simply a more highly evolved animal, and possessed no faculties which were not inherently possessed by the higher representatives of the animal kingdom. Wallace held, on the contrary, that while the instincts and lower mental faculties of man were derived from the animals, yet the higher faculty of self-consciousness, the rational and thinking principle of man, that which constitutes his inmost spirit or personality, did not come up through the animal kingdom, but was derived from an entirely different source. The spiritualists explain this by saying that the spirit or

soul of man, his divine and immortal principle, is derived direct from the Deific Ocean of Spirit, from which it is segregated and then incarnated or centered in the brain of the infant human foetus. Man therefore is more than an animal, because he is a spirit existing in an animal brain and form. A. J. Davis, it will be remembered, taught the same theory, and yet neither Davis nor Wallace held that there was any impassable difference or gap in the ultimate natures of spirit and the animal mind. They were of the same ultimate nature,* but existed in different degrees or states. Spirit was the interior and superior principle and correlated with the animal mind; but spirit, as such, had not existed in any form in nature below man.

It was about this time, 1870, that Sir William Crookes commenced his well-known investigations in Spiritualism. Sir William was, at this time, perhaps the most famous physicist and chemist in England, and his interest in, and subsequent espousal of, the new doctrine of Spiritualism naturally caused a great sensation in academic and literary circles. Sir William first started his investigations of Spiritualism with D. D. Home. He had Mr. Home at his laboratory and at his home, and he there investigated his phenomena under the strictest test conditions. He spent a large amount of time in the study of the phenomena, "under every test that he could devise" and took lengthy and accurate notes of them; and as a result he was absolutely con-

* That spirit and the animal mind are of the same ultimate nature and are but two distinct forms or degrees of the same spiritual principle, is shown in the fact that the higher spiritual principle readily correlates or blends with the lower principle of the animal mind.

vinced of their genuineness and of the existence of a new and hitherto unknown force, which he denominated "psychic force." Sir William wrote up his conclusions regarding the investigations in several articles and read them before the members of the Royal Academy of Science. He later published them in the small book entitled, *Researches in the Phenomena of Modern Spiritualism*.

The results of Sir William's investigations regarding the existence of psychic force were of course epoch making for Modern Spiritualism, for they for the first time established the facts of Spiritualism on a firm scientific basis. The book describes all kinds of tests and experiments with the new psychic force, and the results were so thorough and convincing that no one could reasonably doubt them.

The part of Sir William's investigations, however, which had the greatest interest for the public was that part which dealt with the phenomena of materialization. The medium through whom the materializations were produced was a young woman, Miss Florence Cook. Sir William, having heard of her remarkable powers in this direction, engaged her to stay at his home and to give seances there. He devised a particular laboratory in his home and in it built a cabinet for the tests and arranged every necessary test condition to assure the genuineness of the phenomena. In attendance were frequently other scientific men who desired to witness the phenomena.

The results produced were remarkable. While Miss Cook was in a trance condition, the spirit of a young woman materialized who called herself

Katie King. During the various seances, Katie King would appear, both in and out of the cabinet and would walk about the room, conversing with those present as if she were an actual, living person. On different occasions, Sir William was able to see both the bodies of Miss Cook and the materialized Katie King at the same time, thus proving that the materialized form was not that of Miss Cook. In the course of forty seances, with scientific and reliable witnesses, Sir William had the opportunity to study the materializations at close range and to gather the necessary facts and details regarding them. The results of his investigations he wrote, in three letters, to a journal of that period, *The Spiritualist*, by which they were published. They also appear in his book, *Researches in the Phenomena of Modern Spiritualism*.

One of the seances with Miss Cook at which Katie King appeared is described by Sir William as follows:

On March 12th, during a seance here, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory where the company was sitting, from my library, which did temporary duty as a cabinet. In a minute, she came to the curtain and called me to her, saying, "Come into the room and lift my medium's head up, she has slipped down." Katie was then standing before me, clothed in her usual white robes and turban head-dress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had

satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the "Katie" costume, but had on her ordinary black velvet dress, and was in a deep trance. . . .

I pass on now to a seance held last night at Hackney. Katie never appeared to better perfection, and for nearly two hours she walked about the room, conversing familiarly with those present. Katie now said she thought she would be able to show herself and Miss Cook together. I was to turn the gas out, and then come with my phosphorus lamp into the room now used as a cabinet. I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air into the lamp, and by its light I saw the young lady (Miss Cook) dressed in black velvet, as she had been in the early part of the evening, and to appearances perfectly senseless; she did not move when I took her hand and held the light quite close to her face, but continued quietly breathing. Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white draperies as we had seen her previously during the seance. Holding one of Miss Cook's hands in mine and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself thoroughly that I was really looking at the veritable Katie and not at a phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt of her objective reality.

Sir William concludes his letter by mentioning some of the points of difference between the per-

sonages of Miss Cook and the materialized Katie King:

Katie's height varies; in my house I have seen her six inches smaller than Miss Cook. Last night, with bare feet and not tip-toeing, she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth both to touch and sight, whilst on Miss Cook's neck is a large blister which, under similar circumstances, is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears ear-rings. Katie's complexion is very fair, whilst that of Miss Cook is very dark. Katie's fingers are much longer than those of Miss Cook's and her face is also larger. In manners and ways of expression, there are also many differences. (*Researches in the Phen. of Mod. Sp.*, pp. 70-74.)

Sir William had forty-four different photographs made of the materialized Katie King as she appeared at the seances. The photographs revealed her just as Sir William had described her and in one of them she is seen standing by the side of Sir William and leaning on his arm. Sir A. Conan Doyle says he has some of these photographs in his possession and that "there is no more wonderful impression upon any plate than that which shows Crookes at the height of his manhood, with this angel—for such in truth she was—leaning upon his arm." *

This account by Sir William Crookes seems so complete and so sufficient in all respects that there is little room left to comment on it. The facts in the case have never been controverted and Sir William's seances with Miss Cook remain today one of

* *History of Spiritualism*, Vol. I, p. 244.

the classical instances of materialization. Sir William never had occasion to change his belief in Spiritualism and spent the remainder of his life in that faith. He died in 1919.

Besides Miss Cook, there was also another well-known materialization medium of that time, a young man by the name of William Eglinton. Through his mediumship, many very remarkable seances were witnessed, by well-known people. In a book entitled *Twixt Two Worlds: a Narrative of the Life and Work of William Eglinton*, by John S. Farmer, published in 1886, an account is given of a materialization seance with Eglinton at the house of a Dr. Nichol in Malvern, England, in which spirit forms were seen to come out of the cabinet, in fair light, while the entranced medium was himself visible. One of the forms, which was that of a young girl, with golden hair flowing over her shoulders, purported to be the daughter of Dr. and Mrs. Nichol. They were fully convinced that it was really their daughter. Other forms materialized and showed themselves outside of the cabinet and some of the forms dematerialized in full view, leaving nothing behind where they had been.

Eglinton also had at his command other forms of mediumistic phenomena, including slate-writing or the production of written messages on slates, without visible means and purporting to be from the spirits. Two slates would be bound or held together, after a small bit of pencil had been placed within, and then, by means of this small bit of pencil, the spirits would write messages on the insides of the slates. Many remarkable instances of

messages were obtained through Eglinton's mediumship in this manner. This phase, as well as that of materialization, was extensively investigated, with the usual number of verdicts both pro and con. Skepticism regarding the phenomena was at the time naturally very great, and Eglinton did not escape the usual charges of fraud and exposure which every medium, both before and after, has suffered. But his phenomena seem well authenticated and at this late day, when materialization and kindred phenomena are less uncommon and more understood, there is little reason to doubt that the materializations and other phenomena actually took place as Eglinton claimed.

We come now to a consideration of one of the greatest mediums in the history of English Spiritualism, namely the Reverend W. Stainton Moses. Stainton Moses had been a minister in the earlier part of his career, but his health failing, he had been obliged to give up preaching, and then became a teacher at University College, London. Here, about 1870, his attention was called to the subject of Spiritualism and after some reading and investigation on the subject, he developed the powers of mediumship himself.

His mediumship began with a variety of physical manifestations, such as raps, partial materializations, etc., but shortly afterwards, about 1872, he developed the powers of trance and automatic writing. These two latter phases were the most important of his mediumship, as they afforded him avenues of expression for his higher psychic powers, and it was through those phases, especially his automatic writ-

ing, that most of his writings were produced. Through this means, he produced a large amount of exalted philosophical and religious literature, only part of which has ever been published. The entire quantity of his writings is said to consist of twenty-four large note books, twenty-three of which are preserved in the library of the London Spiritual Alliance.*

Stainton Moses describes in detail the *modus operandi* of his trances and of the phenomena, especially those of automatic writing, that were produced through them. In some of these trances, he was able, he says, to consciously stand apart, as it were, from his body and to watch the operations of the automatic writing by the spirits controlling his body. He states, regarding these occasions, that he looked down on his body and saw himself seated at the table, with his left hand supporting his forehead and his hand in the act of writing. He could see the thread of etheric matter connecting his spiritual body with the material body, and he saw members of the band of spirits standing around his body while it was seated at the table. He saw that the automatic writing was performed by the concentration of a beam of light on his hand, and not, as he had supposed, by the direct spirit hands of the controlling spirits.

The material of Stainton Moses's writings purported to come from a group of spirits, chief of whom was Imperator. Imperator was the principal guide of the work and this name was signed to the

* According to an article on Stainton Moses by Baseden Butt in the *Occult Review*, 1925.

greater part of the messages which composed Mr. Moses's books. Besides Imperator, there were many other names signed to other messages by other members of the group, such names as Rector, Prudens, Doctor, etc. All these names were of course understood to be pseudonyms, but they stood for, and corresponded to, real persons as communicators, the actual names of whom were known to Mr. Moses. Mr. Moses refused to divulge the real identity of Imperator and of the other communicators, on the ground that it would serve no great purpose and perhaps only add to the incredulity with which the messages were received by a great many persons. There was much speculation and controversy regarding the identity of Imperator, the principal of the group, especially as many other messages had been received about that time through other mediums from agencies signing themselves Imperator. Mr. Moses, however, steadfastly refused to divulge the secret, although it was stated, it was known to a few of his closest friends. Frederick W. H. Myers, of Psychical Research fame, was permitted to peruse the manuscripts of Mr. Moses, and he states in his book, *Human Personality*, that he was aware of the actual identity of Imperator and of the others of the group.

The question of the identity of Mr. Moses's controls seems, however, to be a more or less unimportant point; and it was perhaps chiefly from the curiosity on the matter that so much attention was paid to it during Mr. Moses's life. Imperator himself always maintained that his personality was an unimportant item, and that the teachings were all that

mattered. The mystery of the whole matter has been recently cleared up by Mr. A. W. Trethewy, in a book entitled, *The Controls of Stainton Moses*. By an examination of the manuscripts, he found that the identities of the controls included many famous ancient and biblical characters, such as Malachi, Elijah, St. John the Baptist, St. John the Divine, Solon, Plato and Aristotle. Imperator was Malachi, Prudens was Plotinus, Preceptor was Elijah and so on. There were also many modern personages included in the group, such as Theodore Parker, Benjamin Franklin, W. E. Channing and Robert Dale Owen.

The use of highsounding and ancient names has always been suspicious in Spiritualism and while it is not necessary to doubt that the controls of Stainton Moses were just who they claimed to be, yet it is easy to see why Mr. Moses felt that nothing was to be gained by making their real names known.

Stainton Moses's principal published writings are contained in two books, *Spirit Teachings* and *The Higher Aspects of Spiritualism*. The more important of these with respect to actual teachings from the spirits is *Spirit Teachings*. *The Higher Aspects of Spiritualism* deals chiefly with Mr. Moses's own views regarding the spiritual phenomena and teachings.

Spirit Teachings contains the matter which was given directly to Mr. Moses by the spirits. These teachings were usually given through automatic writing, although Mr. Moses appears to have been able to converse with the spirits directly regarding the teachings. While obtaining the script, he kept up a running fire of questions with the spirits re-

garding the matter given and contested the conclusions all along. At the beginning of the writing, Mr. Moses did not by any means accept the spiritualistic philosophy, being an adherent to the regular orthodox religion, and he only gradually accepted the teachings of the spirits and frequently with much argument. The whole book, *Spirit Teachings*, is a record of these debates which Mr. Moses had with the spirits. The spirits usually won their points, however, and Mr. Moses in the end completely accepted their teachings. It is exceedingly interesting to note in the book how Mr. Moses, under the influence of the spirit teachings, advances from a narrow sectarian view of religion to the broader and more rational view of the spirits.

Regarding the method by which the messages were received—by automatic writing—through the hand of the medium, Mr. Moses says in the preface:

At first the writing was very small and irregular, and it was necessary for me to write slowly and cautiously, and to watch the hand, following the lines with my eye, otherwise the message soon became incoherent, and the result was mere scribble.

In a short time, however, I found that I could dispense with these precautions. The writing, while becoming more and more minute, became at the same time very regular and beautifully formed. As a specimen of calligraphy, some of the pages are exceedingly beautiful. The answers to my questions were paragraphed, and arranged as if for the press: and the name of God was always written in capitals, and slowly, and, as it seemed, reverentially. The subject-matter was always of a pure and elevated character, much of it being of personal application, intended for my own guidance and direction. I may say that throughout the

whole of these written communications, extending in unbroken continuity to the year 1880, there is no flippant message, no attempt at jest, no vulgarity or incongruity, no false or misleading statement, so far as I know or could discover; nothing incompatible with the avowed object, again and again repeated, of instruction, enlightenment, and guidance by spirits fitted for the task. Judged as I should wish to be judged myself, they were what they pretended to be. Their words were words of sincerity, and of sober, serious purpose.

On the point as to whether his own thoughts had anything to do with the messages, Mr. Moses says:

It is an interesting subject for speculation whether my own thoughts entered into the subject-matter of the communications. I took extraordinary pains to prevent any such admixture. At first the writing was slow, and it was necessary for me to follow it with my eye, but even then the thoughts were not my thoughts. Very soon the messages assumed a character of which I had no doubt whatever that the thought was opposed to my own. But I cultivated the power of occupying my mind with other things during the time that the writing was going on, and was able to read an abstruse book, and follow out a line of close reasoning, while the message was written with unbroken regularity. Messages so written extended over many pages, and in their course there is no correction, no fault in composition, and often a sustained vigor and beauty of style. . . . It is certain that the mass of ideas conveyed to me were alien to my own opinions, were in the main opposed to my settled convictions, and, moreover, that in several cases information, of which I was assuredly ignorant, clear, precise, and definite in form, susceptible of verification, and always exact, was thus conveyed to me.

Most of the matter in *Spirit Teachings* is religious in its nature and is an attempt to substitute a

rational religion for the miraculous and supernatural religion of the Bible. The following extract from the book will give a good idea of the general nature of the book and of Mr. Moses's early skeptical attitude towards the teachings. Mr. Moses prefaces the communication in question with a comment as follows:

I was not content, and took time to consider what had been written. It was very contrary to any opinions I then held. . . . I objected to what had been said; that such a creed would not be acknowledged as Christian by any member of a Christian church; that it was contradictory to the plain words of the Bible. Moreover, I suggested that the vaguely beautiful views, as I admitted them to be, had a tendency to take the backbone out of faith. It was replied:

Friend, you have opened points on which we shall be glad to speak with you. . . . The ignorant cry has always been raised against progress in knowledge that the old is sufficient: *that it* has been proven and tried, whilst of the new, men say that they know nothing save that it *is* new and contradictory of the old. . . . Hence it is not any legitimate cause for surprise that when we teach a spiritualized Christianity we should at first be met with incredulity. The time will come when all men will admit, as you do, the beauty of the creed and recognize its divine origin. . . . We have no desire to hide the plain fact that there is much in some parts of the Bible which does not amalgamate with our teaching, being indeed, the admixture of human error which came through the mind of the chosen medium.

Revelation, as contained in your Bible, includes many progressive developments of the knowledge of God which are in themselves irreconcilable in minute detail. To imagine that an opinion uttered many centuries ago is of binding force eternally is mere folly. . . .

What we wish to impress on you is this: You must judge the Revelations of God by the light which is given you: in the mass, not by the dicta of its preachers: by the spirit and general tendency, not by the strict literal phraseology. You must judge of us and our teaching, not by conformity to any statement made by any men at any special time; but by the general fitness and adaptability of our creed to your wants, to your relations with God, and to the progress of your spirit. . . .

Immutable laws govern the results of deeds. Deeds of good advance the spirit, whilst deeds of evil degrade and retard it. Happiness is found in progress, and in gradual assimilation to the Godlike and the perfect.

We know of no hell save that within the soul: a hell which is fed by the flame of unpurified and untamed lust and passion, which is kept alive by remorse and agony of sorrow: which is fraught with the pangs that spring unbidden from the results of past misdeeds; and from which the only escape lies in retracing the steps, and in cultivating the qualities which shall bear fruit in love and knowledge of God.

Of punishment we know indeed, but it is not the vindictive lash of any angry God, but the natural outcome of conscious sin remediable by repentance and atonement and reparation personally wrought out in pain and shame, not by coward cries for mercy, and by feigned assent to statements which ought to create a shudder.

Happiness we know is in store for all who will strive for it by a consistent course of life and conduct commendable to reason and spiritual in practice. Happiness is the outcome of right reason, as surely as misery is the result of conscious violation of reasonable laws, whether corporeal or spiritual.

We need not specify at length now the creed we teach as it affects man in his relation to God, to his fellows and to himself. You know its main features. One day you

shall know it more fully. Sufficient has now been said to point the contrast, and to reply to our question: Whether such a view as this be not pure, divine, ennobling, the natural complement of that which Jesus himself preached.

(Signed) IMPERATOR.

THE SOCIETY FOR PSYCHICAL RESEARCH

It was principally around the figure of Stainton Moses that the Society for Psychical Research was originally formed, and Stainton Moses was himself one of the original and most active members. He was himself a subject for investigation by the other members of the Society and his works provided ample material for study and investigation. In addition, he lent valuable aid by his counsel and advice.

Professor (afterward Sir William) Barrett had consulted Stainton Moses in 1882 with a view of forming a society for the study of psychical phenomena, and receiving a favorable response, he then sent out a call to various well-known scholars to join in its formation. Professor Henry Sidgwick, F. W. H. Myers, Dr. Richard Hodgson, Edmund Gurney and several others responded and thus the Society for Psychical Research was founded. Professor Sidgwick was made its first president.

The object of the society was stated under five different heads, as follows:

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception.

2. A study of hypnotism and forms of so-called

mesmeric trance, clairvoyance and other allied phenomena.

3. An investigation of the phenomena connected with the so-called Odic force, as observed by Reichenbach in Germany.

4. A careful investigation of any reports, resting on strong testimony, regarding apparitions or regarding disturbances in houses reported to be haunted.

5. An inquiry into the various physical phenomena commonly called spiritualistic, with an attempt to discover their causes and general laws.

It was explained that membership in the society did not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, of forces other than those recognized by physical science.

The principal early work of the society was done by Frederick Myers, Edmund Gurney and Dr. Hodgson. Frederick Myers gathered together an enormous amount of material bearing on all five headings and spent the greater part of his time thereafter in sorting it out and arranging it for publication. He became absolutely convinced of the fact of human survival after death, and stated this belief, together with a digest of his researches, in his book, *Human Personality and its Survival of Bodily Death*. On account of the great amount of labor involved, however, (the book is in two large volumes) Mr. Myers did not live to see his book published, and it was published after his death, in 1904. He died in 1901.

The book, *Human Personality and its Survival*

of Bodily Death, is perhaps the best record of spiritualistic research of any covering that period (1882-1900). It is a veritable encyclopedia regarding the various forms of spiritualistic phenomena, both mental and physical. From this large amount of observation, Mr. Myers arrived at his well-known hypothesis of the subliminal self, the primary consciousness or self back of man's customary or objective self. He employed this conception to account for some of the otherwise unexplainable phenomena exhibited in clairvoyance, hypnotism and other abnormal states, which phenomena showed clearly that man has in his mental make-up remarkable powers which are never reached in his ordinary experience, and which require abnormal states and conditions to bring them into action. This hypothesis, clearly formulated for the first time in terms of modern psychology by Myers, has since that time been pretty generally accepted by empirical psychology.

Myers started out with this hypothesis of the subliminal self to explain the facts of mediumship, but he soon recognized its inadequacy to account for all the facts and he accordingly abandoned it. He still believed that the hypothesis was of great use to psychology, as enlarging the recognized powers of the human mind and in explaining some of the abnormal psychical phenomena in Spiritualism. But he abandoned it as an explanation of the facts of mediumship and of the purported communication with the dead. He came to the conclusion that these phenomena and communications were just what they purported to be—namely, communications from the dead. The hypothesis of the subliminal self which

Myers originally formulated, however, still continued to be used to explain the phenomena, even after Myers himself had abandoned it; and Myers lived to see it used as one of the principal weapons against the spiritistic hypothesis, which he was then striving so hard to establish. It is interesting to note that the subliminal hypothesis has been made use of in some form or other by nearly all the great investigators of phenomenal Spiritualism to account for the phenomena, but that they all, in time, like Myers, recognized its inadequacy and thus abandoned it for the more direct explanation of spiritual intercourse.

Another book, bearing on the researches of the Society of Psychical Research about this period, was published by one of the few active members of the Society, Edmund Gurney. It was entitled, *Phantasms of the Living*, published in 1886. Gurney's investigations were concerned chiefly with the problem of verifying the existence of phantasms or ghosts, a not very profitable field of investigation and in no way vital to Spiritualism. But among his investigations, he collected some very interesting data on spiritualistic phenomena and his book was in general favorable to the spiritualistic hypothesis. Gurney was a very important worker of the Society during the early years of its formation and the Proceedings of the Society for Psychical Research contain many important records by him.

Another very active member in the early days of the Society was Dr. Richard Hodgson. He conducted many important investigations of mediums, the principal one being his investigation of Mrs.

Piper after William James had studied her in America. Dr. Hodgson went into a study of the matter very thoroughly and collected a large amount of facts to bear out his conclusions. For the first three years of his investigations with Mrs. Piper and others, he was inclined to the theory of a secondary personality to account for the phenomena produced, which he admitted were genuine; but, after a further study of the phenomena, he expressed himself, in 1891, as being in favor of the spiritistic hypothesis, namely, that the messages and other phenomena were produced by spirits. Dr. Hodgson stated that his conclusions were drawn from data from as many as five hundred sittings which he had had with mediums; so his opinion in the matter must be accorded considerable weight.

The principal records of the work of the Society for Psychical Research during the period from 1882 to 1900 are, of course, contained in the published Proceedings of the Society for Psychical Research. The Proceedings exist in large bound volumes, each one covering the space of about a year. They may be obtained in any large City Library. The general reader will perhaps find them not very interesting reading and they are of value chiefly as supplying historical data for research in Spiritualism. Besides, the most interesting parts of the Proceedings have been culled out and incorporated in the various historical books on Spiritualism.

Turning now to some of the specific subjects of investigations of the S. P. R., we may notice first the celebrated case of Mrs. Piper, already referred to, whose mediumship was so exhaustively studied

by various members of the Society. The first one to take up the study of Mrs. Piper's mediumship was Professor William James of Harvard. Professor James had met Mrs. Piper in 1885 in America, and after having several sittings with her had been absolutely convinced that she possessed supernormal powers. He invited her to stay with his family at his home in Cambridge, Massachusetts, and during her stay there, he learned to know her very intimately and was thus enabled to form a just appreciation of her powers. During her visit with him, the same kind of phenomena were produced that Professor James had seen produced elsewhere. Professor James was careful not to commit himself to any explanation of the phenomena, whether they were of spirit origin or whether they emanated from a subliminal faculty, but he unqualifiedly pronounced in favor of the genuineness of the phenomena. In his presidential address to the Society for Psychical Research he says:

In the trances of this medium, I cannot resist the impression that knowledge appears which she has never gained by the ordinary waking use of her eyes and ears and wits. What the source of her knowledge may be, I know not, and have not the glimmer of an explanatory suggestion to make; but from admitting the fact of such knowledge, I can see no escape.

As to Mrs. Piper's integrity, Professor James says that her visit with him had confirmed him in the belief that she was an absolutely simple and genuine person. He says:

No one when challenged can give "evidence" to others for such beliefs as this. Yet we all live by them from day

to day, and practically I should be willing now to stake as much money on Mrs. Piper's honesty as on that of anyone I know, and am quite satisfied to leave my reputation for wisdom or folly, so far as human nature is concerned, to stand or fall by this declaration.*

The principal phase of mediumship exhibited by Mrs. Piper during the investigation by Professor James was that of spirit control while she was in a state of trance. The messages were spoken. The spirit control purported to be a French doctor by the name of Phinuit. Phinuit showed remarkable knowledge of many of Professor James's deceased relatives and even brought to the seance room a deceased aunt of Professor James who, for the time being, took Phinuit's place and communicated direct with Professor James through Mrs. Piper. Professor James, however, was never actually convinced that he was in communication with the spirits of the dead, but as the years went on and he had greater experience with mediums, including Mrs. Piper, he became more and more favorable to the spiritualistic hypothesis. He never did openly accept it, however.

After the investigations by Professor James in America, Mrs. Piper went to England at the request of several of the members of the Society for Psychical Research there. Dr. Hodgson, a member of the Society, had already been investigating Mrs. Piper in America and he was the means of introducing her to the various members of the Society in England. Mrs. Piper arrived in England in 1889, and spent the remainder of that year and all the next one in

* Proceedings S. P. R., Vol. V., p. 654. Quoted by J. A. Hill in his book, *Spiritualism*.

seances with various members of the Society. Chief among those who had her in charge were F. W. H. Myers, Professor Lodge and Dr. Walter Leaf. These three, besides having a great many seances with her themselves, also sent to her anonymously a great many persons who obtained sittings from her. Records of these later sittings were kept and some very interesting facts and tests were obtained.

The results of the investigations by the three members of the Society for Psychical Research were much the same as those obtained by Professor James in America. Remarkable tests were obtained from Phinuit which could not possibly have been obtained by fraud. The three investigators were obliged to admit that Phinuit and the other phenomena were genuine as far as they went, that is, were genuine phenomena, but like Professor James, they declined to explain the phenomena as due to the agency of spirits. The three investigators felt that the whole matter might be explained by telepathy or some hidden subliminal powers of mind, and they did not care to adopt the spiritistic hypothesis until all the other hypotheses had been disposed of.

One thing, however, they all agreed on, and that was that Mrs. Piper was thoroughly trustworthy and honest. "Few persons," says Mr. Myers in his report to the Society, "have been so long and so carefully observed; and she has left on all observers the impression of thorough uprightness, candour and honesty."

Mrs. Piper now, in 1890, returned to America, after having spent two years in England. In America, she now came under the immediate direction and

study of Dr. Richard Hodgson, who had again come to America to study her. A change now took place in the matter of Mrs. Piper's controls. Up to the time when she had left England, her principal control had been the French doctor, Phinuit; but now, after she returned to America, a new control began to manifest itself. This was George Pelham, a young lawyer who had known Dr. Hodgson and who had been killed by a fall in New York in February of 1892. Dr. Phinuit's communications had invariably been by the spoken voice, but George Pelham started his communications by automatic writing. This phase seemed to be much more satisfactory and to afford much better tests, so that gradually Phinuit was almost entirely displaced as the control and George Pelham took his place. Phinuit occasionally communicated by the voice, but the best tests were received in writing.

In connection with George Pelham, Dr. Hodgson was now able to make some very interesting tests. He sent one hundred and fifty persons to Mrs. Piper for sittings, all of whom were unknown to her, and out of these one hundred and fifty, there were thirty who had known George Pelham in life. Twenty-nine of these thirty persons were recognized by George Pelham, who familiarly called many of them by their first names and referred to many matters and incidents of their common knowledge while he was living. The one which George Pelham failed to recognize was a young lady whom Pelham had known only as a girl and who had grown to womanhood since he had known her. The remaining per-

sons, over one hundred, who had not known George Pelham in life, he did not in any way recognize.

An example of these communications of George Pelham to his friends through Mrs. Piper is given below. It is a communication from George Pelham to his friend James Howard. The communication was oral and a record of it was taken down by one of the members of the S. P. R. It is as follows:

George Pelham. Jim, is that you? Speak to me quick. I am not dead. Don't think me dead. I am awfully glad to see you. Can't you see me? Don't you hear me? Give my love to my father and tell him I want to see him. I am happy here and more so since I find I can communicate with you. I pity the people who can't speak. . . . I want you to know I think of you still. I spoke to John about some letters. I kept things terribly mixed, my books and papers, you will forgive me for this, won't you?

James Howard. What do you do, George, where are you?

G. P. I am scarcely able to do anything yet; I am just awakened to the reality of life after death. It was like darkness. I could not distinguish anything at first. Darkest hours just before dawn, you know that, Jim. I was puzzled, confused. Shall have an occupation soon. Now, I can see you, my friend. I can hear you speak. Your voice, Jim, I can distinguish with your accent and articulation, but it sounds like a big bass drum. Mine would sound to you like the faintest whisper.

J. H. Our conversation, then, is something like telephoning.

G. P. Yes.

J. H. By long distance telephone.

(George Pelham laughs.)

J. H. Were you not surprised to find yourself living?

G. P. Perfectly so. Greatly surprised. I did not believe in a future life. It was beyond my reasoning powers. Now it is as clear to me as daylight. We have an astral facsimile of the material body. . . . Jim, what are you writing now?

J. H. Nothing of any importance.

G. P. Then why don't you write about this?

J. H. I should like to, but the expression of my opinions would be nothing. I must have facts.

G. P. These I will give to you and Hodgson, if he is still interested in these things.

J. H. Will people know about this possibility of communication?

G. P. They are sure to, in the end. It is only a question of time when people in the material body will know all about it and every one will be able to communicate. . . . I want all the fellows to know about me. What is Rogers writing?

J. H. A novel.

G. P. No, not that. Is he not writing something about me?

J. H. Yes, he is preparing a memorial of you,

G. P. That is nice. It is pleasant to be remembered. It is very kind of him. He was always kind to me when I was alive. Martha Rogers (Rogers' deceased daughter) is here. I have talked with her several times. She reflects too much on her last illness, on being fed with a tube. We tell her she ought to forget it, and she has done so in good measure, but she was ill a long time. She is a dear little creature when you know her, but she is hard to know. She is a beautiful little soul. She sends her love to her father.

Burwick, how is he? Give him my love. He is a good fellow; he is what I always thought him in life, trustworthy and honorable. How is Orenberg? He has some of my letters. Give him my warmest love. He was always very fond of me, though he understood me least of all my

friends. We fellows who are eccentric are always misunderstood in life. I used to have fits of depression. I have none now. I am happy now. I want my father to know about this. We used to talk about spiritual things, but he will be hard to convince. My mother will be easier.*

The result of Dr. Hodgson's investigations with Mrs. Piper, which extended over several years, was that he was thoroughly convinced of the genuineness of her phenomena and accepted them at their face value, namely, that they were from spirits, as they claimed to be. His conversion to the spiritistic interpretation was largely affected by George Pelham through his communications to Hodgson and others. Up to the time when Pelham assumed chief control of Mrs. Piper, Hodgson had been inclined to the subliminal or secondary personality theory; but his intimate talks with George Pelham through Mrs. Piper convinced him that he was in actual communication with a spirit of the dead. Frederick Myers and Sir Oliver Lodge, also, about this time, through further experiments with other mediums, came to the same conclusion as that of Hodgson, namely, that the communications emanated from actually surviving persons of the dead. Frederick Myers expressed his opinion in his book, *Human Personality and its Survival of Bodily Death*, published in 1904, after his death, and Sir Oliver Lodge expressed his belief in his book, *The Survival of Man*, published in 1909.

After Dr. Hodgson had completed his studies of Mrs. Piper, she was taken in charge by other well-known investigators, who also obtained especially

* From a report by Dr. Hodgson to the S. P. R. quoted in Myers, *Human Personality*.

convincing phenomena from her. Professor Hyslop, of Columbia University, conducted a long series of sittings with her and from them was convinced that he was in communication with the spirit of his deceased father. After Frederick Myers's death in 1901, several messages were received through Mrs. Piper's mediumship purporting to come from him. Some of these contained certain classical allusions characteristic of Myers, who was a classical scholar, and the knowledge being entirely beyond Mrs. Piper, the messages were considered very good evidence.

Mrs. Piper's mediumship continued up to about 1910, when her trances ceased, presumably due to increasing age and ill health. Mrs. Piper had been almost continuously connected with the Society of Psychical Research, either its English or American branch, for over twenty years and during that time she furnished the Society with the largest and best part of its material. The advanced status of Spiritualism in Great Britain today is perhaps due as much to Mrs. Piper as to any other personage, either living or dead.

Among the other mediums that were investigated by members of the Society for Psychical Research during the latter period of Mrs. Piper's mediumship, one of the most important was Mrs. Thompson. Mrs. Thompson was well known to Mr. Myers, who vouched for her character. In one of his accounts to the Society he describes her as "an active, vigorous, practical person, interested in her household and her children, and in the ordinary amusements of young English ladies, as bicycling, the theatre, etc. She is not of morbid, nor even of especially

reflective or religious temperament. No one would think of her as the possessor of supernormal gifts."

Mrs. Thompson was not a professional medium and did not take money for her services. Her principal phase of mediumship was that of trance control, in which the spirits spoke the messages. This phase was the same as that of Mrs. Piper's when Dr. Phinuit and others spoke their messages through her. Like Mrs. Piper also, Mrs. Thompson could get automatic writing, but the principal phase, and the one she relied on, was that of the spoken voice.

The principal spirit who controlled Mrs. Thompson and from whom most of the messages came, purported to be Nelly, a child of Mrs. Thompson's, who had died when a baby. Others frequently controlled the medium, among whom were Mrs. Cartwright, a former schoolmistress of Mrs. Thompson's, and in later sittings Mr. Myers himself, who had died since beginning the investigations, and other deceased members of the S. P. R.

During the early investigations, Mr. Myers had received excellent tests through Mrs. Thompson's mediumship and had sent to her many persons, all of whom likewise received very convincing tests. The most interesting tests, however, were in connection with communications purporting to come from the deceased members of the S. P. R. Since the Society was organized, Edmund Gurney had died in 1888 and Professor Sidgwick, its first president, had died in 1900. In 1901 Frederick Myers also died and it was from him later that some of the most interesting tests and messages were received. The messages from Gurney at this period showed

a greater and clearer remembrance and grasp of his earthly affairs than did the messages from Sidgwick and Myers, but Gurney had been on the other side for quite a while and had had better opportunity to get accustomed to things and to understand the art of communicating. Myers's messages were at first very incoherent and he complained both of his inability to communicate properly and of a partial obscuration of his memory due to the sudden change.

Following are parts of messages given by Nelly, the control of Mrs. Thompson, on behalf of Sidgwick, Gurney and Myers, who, she stated, were present, but could not themselves control the medium to communicate. The messages are from a report by Mr. Piddington, of the S. P. R. He had had several sittings with Mrs. Thompson, and this is his account of them:

I asked Nelly if Mr. Gurney was present. Nelly made the cryptic answer "about the trio." What are the trio, I asked? "Henry Sidgwick, Edmund Gurney and Mr. Myers," replied Nelly. "Mr. Sidgwick is here." The Sidgwick control then made its first appearance, and though the words spoken were few, the voice, manner and style of utterance were extraordinarily lifelike.

The next sitting was on January 21, 1901, and directly after the trance came, and before other sitters entered the room Nelly began: "Where's Henry Sidgwick? He's coming to talk after the sitting." As soon as the sitters left, the Sidgwick control made an ineffectual effort to speak. Nelly then came to the rescue and gave the following message: "Mr. Piddington, he can't talk. He wants to write himself when you're not thinking of him. . . . She will write it at 4:30." Who, I asked, will write it? The medium? "Yes," said Nelly. The Sidgwick control then

took Nelly's place and again the impersonation was most extraordinarily lifelike. . . . I felt that I was indeed speaking with and hearing the voice of the man I had known and the vividness of the impression has not faded with time.

Myers, as before stated, died on January 17, 1901. On February 19, 1901, the following communication was received by Sir Oliver Lodge purporting to come from Mr. Myers (Pr. XXIII). The first part of the communication is from Nelly. Nelly began by talking about Myers and said she could not find him anywhere and did not believe he had come over.

"All the people said he was dead, but I did not believe it, and though I saw him, I thought he only came over for his birthday, like in a vision. But I see him now. It *is* the truth, it *is* the truth (excitedly). Let us see if he can talk. He will come when he is more wakened up—before nine o'clock. You be ready at 25 minutes to 9. He will be awake by then. He would rather think and realize for a little space by himself."

Myers then attempted to control the medium, but without much success. Nelly remarked: "Do you know, he feels like the note-taker, not like the spirit that has to speak." After a short interval of apparent discomfort, Myers then speaks, "Lodge, it is not so easy as I thought in my impatience. Gurney says I am getting on first rate. But I am short of breath. Oh, Lodge, it is like looking at a misty picture. I can distinctly feel I ought to be taking a note of it. I do not feel as if I were speaking, but it is best to record it all. Tell them I am more stupid than some of those I had to deal with. Oh dear, it (the control) always leaves off in the interesting places. I can hear myself using Rosa Thompson's voice. It is funny to hear myself talking, when it is not myself talking. It is not my whole self talking."

One interesting part of the communications of Myers was in reference to the contents of a sealed envelope which he had left with Sir Oliver Lodge before his death and which he promised to make known after his death. In another part of the communication above quoted, Sir Oliver Lodge reminds Myers of the Society and later of the envelope.

Lodge. Do you want to say anything about the Society?

Myers. What Society?

Lodge. You remember the S. P. R.?

Myers. Do not think I have forgotten. But I have—I have forgotten just now. Let me think and bit by bit give it to you. I used to get better evidence when I let them say what they wanted to. They (Sidgwick, Gurney) tell me it was my best love, that Society. They will help me. I was confused when I came here, before I knew I was dead. I thought I had lost my way in a strange town and I groped my way along the passage, and even when I saw people that I knew were dead, I thought they were only visions. I am going to see you in April.

Lodge. And will you then read what you wrote in the envelop?

Myers. What envelop? I shall be told.

Nelly then takes control. "Thank you for helping him. Man's sympathy is more helpful than anything else, and with sympathy, everything steps into place. And with the things which are not evidential, you get things which are. They must take it all. Those that seek only the evidential things will not get them. There are so many he would like to help. He promised and he will have to. When he comes in April, he will remember a great deal more. He will remember what he wrote for you in the envelop." *

* Proceedings of the S. P. R. XXIII.

But Mrs. Thompson about this time, from ill-health or some other reason, discontinued her sittings, and Sir Oliver states that he was unable to obtain another sitting until May 8, 1901, and then quite unexpectedly and by chance. At this sitting, Myers appeared and controlled the medium, but could not get anything very evidential through. He complained of the conditions of communication and that he had lately been sorely distracted by so many persons calling him from various places to come and communicate. He made some apparent reference to the envelope in a remark that "I thought I would come and read it," but the reference is not clear, and the whole communication is more or less incoherent.

Several other messages were received from Myers after that, through Mrs. Thompson and other mediums, but Myers appears not to have made any further reference to the envelope. The envelope was opened in 1904, three years after Myers's death, and its contents read. Some other medium had attempted to give the contents, but these were found to be wrong. So far as the envelope test is concerned, therefore, it must be admitted to have been a failure.

But too much importance should not be attached to this incident, for Myers clearly explains in several of his communications that he was not able satisfactorily to control the medium and that it was exceedingly difficult to get foreign test matters of this kind through the brain or consciousness of the medium. "The living mind, however sensitive, intrudes its own conceptions upon the signaled message," he says in one communication. Myers also

states that for the first year or so after his transition, he was more or less in a state of coma and could not clearly remember the things of his earth life. In a message received through Mrs. Holland in 1903, Myers refers to this as follows:

I know it will soon be three years since I passed over, passed on—but I feel still in the early stages of development, as it were. The obscuration of consciousness was prolonged in my case an abnormal period. Nearly the whole of the first year was hidden for me. I was entranced, as it were. That accounts for some failures of compact, does it not? It is all so far more difficult than one imagines.*

In another message through the same medium, received in 1903, he refers to the difficulties of communication:

The nearest simile I can find to express the difficulties of sending a message is—that I appear to be standing behind a sheet of frosted glass—which blurs sight and deadens sound—dictating feebly—to a reluctant and somewhat obtuse secretary. A feeling of terrible impotence burdens me—I am so powerless to tell what means so much—I cannot get into communication with those who would understand and believe me.

Again he says:

If one could only find a *stupid* sensitive, but the very quickness of impressionability that enables the brain to perceive an influence from afar renders it an ever present danger to the message that is trying to be impressed. Anxiety to help—fear of unconscious cheating or of self-deception all cramp the hand and impede the willingness to give time and a *quiet* mind to this. . . .

* From an account submitted to the S. P. R. by Miss Alice Johnson, investigator.

From a study of the difficulties of communication mentioned by Myers, it appears that for a successful communication, there must be present in the communication a decided human element or interest through which the communicated messages can come. The ideas of the communicator, it appears, must catch the swing or movement of the medium's consciousness and in this way it can direct the message. But these easy movements of consciousness are necessarily the ordinary ones of human interest, hence the necessity of their presence in any successful message. Abstract or foreign matters lack this human element and are therefore much more difficult to get through the medium's consciousness. On this point Hodgson, in an after death communication says:

"Remember, every communication must have the human element. I understand better now why I got so little from Myers." Likewise Nelly, in the communication already quoted, says "With the things that are not evidential, you get things which are; they must take it all. Those who seek only the evidential things will not get them."

This perhaps explains why Myers could apparently communicate so well at times and yet did not make known the contents of the envelope.*

But some other very interesting tests were later received from Myers. One was in reference to a question put to him by Mrs. Sidgwick, widow of

* Myers later, in 1905, after the envelope had been opened, referred to it in a communication purporting to come from him through Mrs. Holland, as follows: "Under other conditions I should say how much I regretted the failure of the envelope test, and I do regret it, because it was a disappointment to you—otherwise it is too trivial to waste a thought upon—imperfect instruments, imperfect means of communication. The living mind, however sensitive, intrudes its own conception upon the signaled message."

Professor Sidgwick, regarding a matter which only she and Myers knew about. Shortly before Myers's death, he had called Mrs. Sidgwick aside at her home and urged her to induce her brother-in-law, Arthur Sidgwick, to write a memoir of Professor Sidgwick. Mrs. Sidgwick, in a sitting with Mrs. Piper, asked Myers to state the subject of their conversation. In the presence of Miss Verrall and Mr. Piddington, the following message was written out, purporting to be from Myers:

Let me ask you if you remember my advising you to see about—see about his life.

Mrs. Sidgwick. My advising you to see?—

Myers. Yes, it was to write it.

At a later seance, Myers again referred to the matter of the memoir, and stated that he had wanted it written, but that he had himself been too busy to undertake it. Part of the message is as follows:

Now, my dear friend, let me refer again to the book. I remember I asked you to try, and do you remember copyright and bring out the book that it should not fall into other hands. I felt it was your work alone, and the exact words, I pointed were, I believe, like this—unless you take certain—(word missing) on this point, they would lose their value. Am I not correct?

Mrs. Sidgwick. I do not think you referred to copyright.

Myers. I do not intend to say copyright, only copies. I will explain. Do you remember my suggesting to you about views,—photographs which I thought would be necessary, and I think I suggested Arthur. Do you remember about Arthur and what I said about his giving anything to assist—assisting you? *

* Quoted in Podmore's *The Newer Spiritualism*.

Mrs. Sidgwick admitted the correctness of most of the conversation and believed it was evidence of supernormal knowledge. Mrs. Sidgwick was not a believer in the spiritistic hypothesis, but rather an exponent of the telepathic theory. She was a Psychical Researcher herself. Regarding the memoir of Professor Sidgwick, it may be well to state that the work in question was written jointly by Mrs. Sidgwick and Arthur Sidgwick, following the advice by Myers, and the work had been published at the time of the seance above referred to.

Another very interesting test, partly involving Myers, was afforded in the matter of a test letter which Mr. Piddington had written, all unknown to anyone else, and had deposited with the Society of Psychical Research to be opened after his death. The letter was as follows:

If ever I am a spirit, if I can communicate, I shall endeavor to transmit in some form or other the number seven.

As it seems to me not improbable that it may be difficult to transmit an exact word or idea, it may be that, unable to transmit the simple word seven even in writing or as a written number 7, I should try to communicate such things as: "The seven lamps of architecture," "The seven sleepers of Ephesus," "Unto seventy times seven," "We are seven," and so forth.

Mr. Piddington had intended that this letter should not be opened until after his death; but some time after he had deposited it with the Society, messages began to appear through various mediums containing unmistakable reference to his number seven. Among these several were received purport-

ing to come from Myers. One of these, received by Miss Verrall in automatic writing, contained a drawing of a branch with seven leaves and remarks about it. The following sentences were also included:

The seven branched candlestick—it is an image—the seven churches, but these not churches, seven candles united in one light, and seven colors in the rainbow too.

Many mystic sevens
All will serve
We are seven
Who? F. W. H. Myers.

Another medium, Mrs. R. Howe, a member of the Society, in the presence of Colonel Taylor and Miss Howe received a message purporting to be from Myers, which read:

Seven times seven and seventy seven,
Send the burden of my words to others.

So many other references were made in other messages to the mystic seven that Mr. Piddington decided to clear up the mystery by having his letter opened by the Society, which was done. The correspondence between the contents of the letter and those of the various messages were then pointed out.

In 1905, Richard Hodgson died. Hodgson, since the death of Myers in 1901, had perhaps been the most active member of the Society for Psychical Research. Like Myers, he had promised to send back messages, and it was not long after his death that messages began to be received, purporting to come from him. William James, Sir Oliver Lodge and other members of the Society had sittings with various mediums at which Hodgson purported to be the controlling spirit and he addressed them all fa-

miliarly regarding personal matters and matters connected with the Society. Like Myers, he had considerable difficulty in communicating at first, but improved as time went on. A good example of these communications is the following one, which was given through Mrs. Piper to William James:

Richard Hodgson. Now I want—William, I want one thing. I want you to get hold of the spiritual side of this thing and not only the physical side. I want you to feel intuitively the spiritual truth, and when you do that you will be happy, and you will find that I was not idling and was not spending my time on nonsense. . . .

W. J. I wish that what you say could grow more continuous. That would convince me. You are very much like your old self, but you are curiously fragmentary.

R. H. Yes, but you must not expect too much from me that I could talk over the lines and talk as coherently as in the body. You must not expect too much, but must take things little by little as they come and make the best of it. . . . What do you think of the bust, William? (A bust of Hodgson was being made for the Tavern Club.) I don't quite approve of it. I think it is all nonsense.

W. J. I have not seen it, but it is a natural thing for the Tavern Club to want of you, they were so fond of you, all of them.

R. H. I want to know, William, what is that you are writing about me?

W. J. I am not writing anything just at present.

R. H. Aren't you going to?

W. J. Perhaps so.

R. H. Can I help you in any way?

W. J. Yes, I want you to help me very much. I am going to write about these communications of yours. . . .

R. H. That is splendid. You could not have said anything to please me more than that. . . .

W. J. I'll try to glorify you as much as I can.

R. H. Oh, I don't care about that. I would like to have the truth known, and I would like to have you work up these statements as proof that I am not annihilated. . . . You must remember that I have not been over here an endless number of days, but I wish they would all try as hard as I have tried to give proof of their identity so soon after coming over here. (From a report by James, Pr. XXIII.)

A much better evidential message is one given to Mr. G. B. Dorr, a friend of Hodgson's, who lived in Bar Harbor, Maine. The name of the Dorr's place was Oldfarm and it was here that Hodgson had been a frequent visitor while living. Mrs. Piper, the medium, had never been at Bar Harbor and knew nothing of the place. In a sitting with Mrs. Piper (presumably at Cambridge, Massachusetts) Mr. Dorr asked Hodgson if he remembered Oldfarm and his visits there.

Hodgson. Certainly I do. One night we stayed out too long and your mother got very nervous, do you remember? Minna was there. . . . We stayed out much too long. I fear it was a great breach of etiquette. I fear as guests we were bad. (Dorr remarks that this is one of the first things that Hodgson would naturally remember.) And do you remember the discussion I had with Jack, when he got impatient. You were much amused! And I remember your mother's calling me out one Sunday morning to see the servants go to church on a buckboard. . . . I can see the fire place in the living room.

Mr. Dorr. Do you remember where you used to sleep?

R. H. Out in the little house just across the yard, where we used to go and smoke. (Dorr remarks: We used to close the house itself early in the evening and R. H. was very apt then to go up to the cottage with some man or men, and sit up and smoke and talk,—often until quite late.)

R. H. I remember the bathing and the boats and a walk through the woods.

Dorr. Do you remember whether you used to bathe off the beach, or off the rocks?

R. H. We used to bathe off the *rocks*; I am sure of that. *I can see the whole place.* (Dorr remarks: My bath-house was not on the beach, but on a point running far out into the sea, very bold and rocky.)

R. H. I can see the little piazza that opened out from your mother's room, and the whole beautiful outlook from it, over the water. (Dorr remarks: The piazza, only familiar to my mother's most intimate friends, is not a thing which would occur naturally to anyone not familiar with our life down there.) *

Many other messages from Hodgson were received by other members of the S. P. R. Some of them contained excellent evidential material, so much so in fact, that they have been regarded as the most evidential of any messages so far received, and through them, many investigators were convinced of the truth of the spiritistic explanation. William James himself came very near to, if he did not actually accept, the spiritistic explanation, through the Hodgson messages. Some other test messages from Hodgson, which have been regarded as quite evidential, are given below:

1. At a sitting held on May 2, 1906, Dr. Hodgson, purporting to control the medium, asked Mr. Piddington to look among his (Hodgson's) papers for some letters written to him by Miss Huldah Densmore, of Chicago, stating that he would be much distressed if they should fall into someone else's hands.

Hodgson. Pit, I want very much to give you my private letters concerning a Miss—a Miss—in Chicago. I do

* Pr. XXIII, p. 38 f.

not wish anyone to read them. (The name Densmore was then written and the statement that the letters would be signed by the name Huldah. Piddington looked for the letters, but could not find them and so told Hodgson at the next sitting, asking when the letters were written.)

Piddington. Was it lately?

Hodgson. No, several years previously. I should be so distressed if they fell into other hands. No one except the lady and myself knows of the correspondence.

Later, Piddington reported unsuccessful search, and Mr. Dorr who was present, asked whether Huldah was one of the family of Densmores known to him.

Dorr. Is she a sister of Mary, Jenny and Ella?

Hodgson. Ella is the one. Huldah we used to call her. (He then stated that her full name was Ella Huldah Densmore.) I hope I have destroyed them—I may have done so and forgotten it. There was a time when I greatly cared for her, and I did not wish it known in the ears of others. I think she can corroborate this.

Professor James then wrote to the lady about the matter and she replied as follows:

"Years ago Mr. Hodgson asked me to marry him and some letters were exchanged between us which he may have kept. I do not remember how I signed the letters to him. I have sometimes used my middle name, Hannah, instead of Ella."

Later, it was told Hodgson that the lady denied that her name was Huldah, and Hodgson replied, "I used that name instead of the right Christian name, Ella, to avoid compromising her. It was a very delicate matter." *

* Proceedings XXIII, page 20. Quoted by Podmore in *The Newer Spiritualism*.

2. At a sitting on May 21, Professor James asked Dr. Hodgson, who purported to be controlling the medium, whether he could recall any incident about playing with children at the Putnam Camp.

Hodgson. Do you remember—what is that name, Elizabeth Putman. She came in and I was sitting in a chair before the fire reading and she crept up behind me, put her hands over my eyes and said "Who is it?" And I said "Well, it feels like Elizabeth Putman, but it sounds like—."

William James (interrupting him). I know who you mean. Professor James then explains. Richard Hodgson quite startled me here, because what he said reminded me of an incident I well remembered. One day at breakfast little Martha Putman (as I recall the facts) had climbed on Hodgson's back, sitting on his shoulders, and clasped her hands over his eyes, saying "Who am I?" To which Hodgson laughingly had responded "It sounds like Martha, but it feels like Henry Bowditch." (James then asked Hodgson for the name of the man which he had been about to state when James interrupted him.)

Hodgson. Dr.—not Putman—Dr. Bowditch.

James. That is it? *

3. At another sitting Mrs. James, wife of Professor James, asked Hodgson if he could remember what happened one night when he was arguing with her sister. She describes her response as follows: "I had hardly said remember, in asking this question, when the medium's arm was stretched out and the fist shaken threateningly. Then these words came:

Hodgson. Yes, I did this in her face (shaking his

* Quoted in Podmore's *The Newer Spiritualism*.

fist). I couldn't help it. She was so impossible to move. It was wrong of me, but I couldn't help it.

William James remarks about the incident: "I myself well remember this fist-shaking incident and how we and others laughed over it after Hodgson had taken his leave. What had made him so angry was my sister-in-law's insisting on the genuineness of some phenomena of slate writing which she had witnessed in California." *

For several years after the deaths of Hodgson and Myers messages of various kinds continued to be received through mediums at various places, purporting to be from them. A large quantity of these messages have been collected and are in the possession of the Society for Psychical Research. In addition to the messages of the direct kind, that is, in answer to questions and information of the sitters, there was instituted (it is said, by Myers) on the other side, a system of tests known as cross-correspondences and later another system of tests, known as book tests. The idea of these two forms of test was to eliminate the possibility of telepathy by which the communicating spirit might gain its information from the mind of the sitter. The cross-correspondence tests were usually conducted by several investigators acting together, and the messages which each one received could not be intelligible or deciphered until the key had been supplied by the messages received by some other investigator. Sometimes, for instance, three different mediums would produce writings independently of each other which had a

* Quoted in Podmore's *The Newer Spiritualism*.

very definite connection with each other, and the meaning of which would be found only when the three messages were put together.

Considerable success has been achieved through this method of cross-correspondences, but it is doubtful if it can improve on the direct message plan. Certainly a man who cannot be convinced by the method of direct communication cannot be convinced by the more roundabout method of cross-correspondences, and less effort is now being made in this direction. The cry is still for facts—facts of the knock-down kind, of a nature difficult to conceive and difficult to supply. Says one investigator: "We want proof of facts, and the system of cross-correspondences is founded on negative facts and is an unstable foundation. Only positive facts have an intrinsic value, which cross-correspondences cannot show, not at present at any rate."* Since the meaning of cross-correspondences is to convince the skeptic, and they do not convince, therefore it must be admitted that they are more or less of a failure. They are like the soft and gentle methods of persuasion, where knock-down blows are required.

Book tests endeavor to get around telepathy by reference to the page number of a book in which the spirit says will be found such and such information. The medium did not know that a certain page contained this information, neither did the sitter. Only the spirit knew of it, and this of course would not be telepathy. Some success has been obtained by this kind of tests, but, like the cross-correspondences,

* Dr. Joseph Maxwell, quoted by A. C. Doyle in his *History of Spiritualism*.

it is not likely to convince the skeptic or to take the place of the more direct tests.

The question of tests for Spiritualism seems, for the time being, to have about exhausted itself, and progress in this line seems to be possible only through a wider understanding of the causal principles of the phenomena. It is not so much facts, as the proper interpretation of facts, that is required.

CHAPTER V

MORE RECENT SPIRITUALISM

THE two developments of the spiritualistic movement which we have considered—the one in America and the other in England—covered a period of about fifty years, from 1850 to 1900. During the first part of this period, or from about 1850 to 1875, the chief activities of Spiritualism were in America, where it had its origin. During the second part, or from about 1875 to 1900, the chief activities of Spiritualism were in England. We have now to consider the remaining years of Spiritualism, from 1900 to the present day, which may appropriately be treated of under the title of, *More Recent Spiritualism*.

Up to the time when the main interest in Spiritualism switched from America to England, about 1875, Spiritualism in America had been mainly a philosophical and literary movement. Physical phenomena had been present in abundance, as in all periods of Spiritualism, but the main current of interest was in the philosophical and literary side of the subject, as manifested in the many books and periodicals on the subject. Spiritualism, together with the Harmonial Philosophy of A. J. Davis, at this time promised to serious and thinking men both a rational and a physical proof of immortality, and

this proof many of the inquirers then believed themselves to have obtained. Spiritualism was new then, and the possibility of getting a real and convincing proof of life after death—one that all men might accept—furnished an exhilarating hope and impetus for further inquiry. Spiritualism in the fifties, sixties and seventies was looked upon by those who believed in it as a great and wonderful dispensation to mankind, which all men would accept in a short period of time. Hence the great interest and enthusiasm in it by the philosophical and religiously minded people.

When the centre of interest in Spiritualism switched from America to England, however, due to the sudden interest in it by some of the leading scientists of England, Spiritualism quickly underwent a decided change. Where before the interest in the subject had been philosophical and religious, it now became mainly scientific. Through the experimental methods of such scientists as Wallace, Crookes, Myers, Barrett, Lodge and others, the chief aim now was to determine (1) whether the phenomena of Spiritualism were genuine and (2) if genuine, to provide the proper explanation of them, not necessarily the spiritualistic explanation. Scepticism or almost openly avowed disbelief in the spiritualistic explanation of the phenomena, was made the corner-stone of the activities of the new Society for Psychical Research, which had its origin about that time. In the original preamble to the articles of incorporation of the Society, it was stated that "to prevent misconception, it is here expressly stated that Membership of the Society does not imply the

acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, of forces other than those recognized by Physical Science." Through the critical activities of these men of science, therefore—a phase of Spiritualism necessary enough—the original course of Spiritualism was changed from that of a philosophy and a religion to one of scientific inquiry into the external facts and phenomena of Spiritualism.

This development of Spiritualism in England backed up by some of the world's most famous scientists, was naturally soon felt in America, with the result that spiritualists in America began to pay much more attention to the phenomenal side of the subject and less to the philosophical and religious side. An American branch of the Society for Psychical Research had been established and this, like the parent society in England, devoted all its time and activities to the collection of facts concerning spiritualistic phenomena and the investigation of mediums. The literary side of the subject was not wholly neglected, either in America or in England, but the main current of interest was in the phenomenal side, and most of the literature of Spiritualism of this period dealt with this side of the subject. Science had challenged Spiritualism and it seemed that for the time being the only course left to Spiritualism was to proceed slowly and to await the verdict of science.

This emphasis on the phenomenal side of the subject by men who had a right to be heard, had its influence on the public, which also now became

greatly interested in the phenomenal side of Spiritualism, and on the principle that supply and demand tend to an equality, there now appeared in public life a very large number of professional mediums of Spiritualism. In America, between the years 1900 and 1910, there was perhaps a greater number of professional mediums, whose specialities were some of the best and most interesting phases of mediumship, than has ever appeared in public in America at any other time, either before or after. These phases of mediumship included materialization, trance control in its best forms, slate-writing, inspirational and impressional mediumship, and physical phenomena. In most of the large cities of America at this period could be found excellent materialization and trance mediums and in several cities mediums for the rarer phase of slate-writing. There were, of course, some questionable and some fraudulent mediums among them, but the most of them were genuine and honest mediums, who had discovered their mediumship and thought it permissible to exercise it in a professional way. The trials and pitfalls of professional mediumship had not then been encountered, and thus, for several years at least, professional mediums flourished. During this period, the public enjoyed, without perhaps realizing it, the opportunity to witness for a small fee, just as good materialization and trance phenomena as had been witnessed by the scientific experimenters in England and elsewhere.

This period of professional mediumship, however, did not last long: It had reached its climax suddenly, chiefly from the publicity given to Spir-

itualism by the Society for Psychical Research, and now, by a combination of causes, its decline was just as rapid. The causes which hastened its decline were the old ones of incredulity and skepticism on the part of the public and the consequent persecution which followed by well-meaning, but ignorant, officers of the law. Nearly all the best mediums suffered charges of fraud and exposure, and were frequently forcibly grabbed while conducting their seances, often to great bodily and mental harm to themselves. Then, there was some actually fraudulent mediumship, which served to aggravate the situation, and the best mediums soon found that for purposes of self-protection they must retire with their gifts, from the public. In a few years after it had gained such prominence, professional mediumship, therefore, quickly declined until it has reached a state where we find it at present. There are now almost no good professional mediums practising, and all the mediums who do practise, do so in private and before private investigators.

This withdrawal from the public of professional mediumship cannot, of course, be regretted; for professional mediumship was attended with a great many elements which were undesirable to Spiritualism. The financial element always caused these mediums to be regarded with suspicion, and it was also the cause of the entrance into the ranks of Spiritualism of a large number of fraudulent mediums and fakirs. Again, there was a very large number of self-styled or imperfectly developed phenomenal mediums, who, while they believed themselves to be in possession of some vague gift of mediumship, pos-

sessed this gift in too small a degree to be of any real use or value, and these, in the exercise of their gift for pay, brought down unfavorable criticism on Spiritualism. It was principally these partially developed mediums, who would mix up their own thoughts and desires with the messages they professed to get, that did the greatest harm to Spiritualism. They were the so-called fortunetellers, who promised anything and everything to their sitters, and who always saw that the sitters got just the kind of answers they desired. There is a large number of this kind of professional mediums practising today, after practically all the genuine mediums have withdrawn from professionalism and from the public. On the whole, therefore, Spiritualism has nothing to regret in the withdrawing of its mediums from the field of professionalism.

Returning now to the Society for Psychical Research in England, we find that it attained its greatest prominence and influence during the years from 1882, when it was established, to about 1910. During this period, it enjoyed the services of such able investigators as Myers, Gurney, Sidgwick, Hodgson, Lodge and Barrett; and during this period, its best work was done. In the years 1900 and 1901, however, Sidgwick and Myers died, and in 1905 Hodgson also died. From this time on, the work of the Society began to decline and although it still had some very able investigators such as Lodge, James, Podmore, Piddington and others, yet the temper of the work was not such as it had been under the earlier members, and today the Society

for Psychical Research by no means enjoys the prestige it had about the year 1900.

There were perhaps other causes for this decline than the death of the principal investigators before mentioned. The principal cause, perhaps, lay in the fact that the original aim and object of the Society had now been about accomplished. The Society had started out with the intention, stated in its preamble, of investigating simply the phenomena of Spiritualism, with a view to determining whether or not these phenomena were genuine. With the theories or philosophy of Spiritualism, it openly confessed that it had no concern. Its aim was a limited and scientific one—one of facts only—and in no way referred to the causes lying back of these facts. The original aim of the Society many now regarded as having been achieved. The Society had investigated all the necessary phenomena of Spiritualism and had almost unanimously decided that the phenomena, *per se*, were genuine. Concerning the interpretations of causes back of these phenomena, whether they were by spirits or whether they emanated from a secondary or subliminal consciousness of the medium, the Society was divided in its opinion and preferred not officially to commit itself, choosing rather to let each individual member have his own particular interpretation of the phenomena.

But obviously, for the older investigators, the facts having been once ascertained and all reasonable doubt as to their genuineness set aside, there was no further need of continuing the inquiry into the facts, and these investigators, therefore, now ceased

to take further interest in this side of the subject. The facts having been ascertained, their concern was now with the causes and with the great outlying field of philosophy which, they felt, was behind the ascertained facts. Those of the investigators, therefore, who had accepted the spiritualistic interpretation of the phenomena, such men as Barrett and Lodge, now found further association with the Society unprofitable and to a great extent withdrew their activities from it. They were not in sympathy with the ultra-skeptical group of the Society—those who apparently could not be convinced by any possible array of facts—and they felt that the parting of the ways had now come. Those who accepted the spiritualistic explanation of the phenomena now turned their attention and efforts towards the philosophy of Spiritualism, in an effort to understand the subject from that side, while those who were more skeptical and who believed that the whole thing could be explained by a secondary personality of the medium, continued their investigations along this line in quest of more convincing facts. The general result of this divergence of opinion, however, was to slow up the activities of the Society for Psychical Research and to make it a much less impressive body than formerly.

This decline in the activities and importance of the Society for Psychical Research does not, however, imply a corresponding decline in the main body of Spiritualism itself. On the contrary, the original and deeper side of Spiritualism seems to have gained from the subsidence of interest in its more temporary and phenomenal side. With the lessening of

interest in the mere phenomena, the deeper philosophical and literary side of Spiritualism again came into prominence, and books treating on the philosophical side of Spiritualism now made their appearance in greater numbers in place of the literature treating on its phenomenal aspect. During the last twenty-five years, there have perhaps appeared more valuable and important philosophical treatises on Spiritualism than have appeared in any other period in the history of Spiritualism. All of this seems to point to the fulfilment of the original idea and aim of Spiritualism, which was to make of itself a great philosophical and religious movement. This aspect of Spiritualism therefore—the revival of its philosophical and literary sides—is the characteristic feature of the Spiritualism of more recent years.

In reviewing the literature of Spiritualism for this more recent period, we are obliged to go back to the years between 1880 and 1900 in America, where we left off to consider Spiritualism in England. The years from 1880 to 1900 in America were not the most productive ones for Spiritualism from a literary point of view, chiefly due to the fact, as above stated, that the main activities of Spiritualism during these years had moved from America to England, and that the chief field of inquiry was in the phenomena rather than in the philosophy. Nevertheless, there were still many active workers and writers in the spiritualistic field in America at this period, and some very important books were produced. The original leaders of Spiritualism, Andrew Jackson Davis, Hudson Tuttle, J. M. Peebles,

A. E. Newton, Emma Hardinge Britten and others, were still living and active in the ranks of Spiritualism and were still largely instrumental in directing the movement in America. The aim of these original leaders was to keep Spiritualism a philosophical and intellectual movement, in which the phenomena should be only secondary, and they protested strongly against the tendency, so observable in England and in America, to debase the whole subject of Spiritualism to a study of its external phenomena. A. J. Davis, the founder of the Harmonial Philosophy and the real leader of Spiritualism, especially protested, and even went so far as to partially withdraw from the spiritualistic movement. In a speech addressed to spiritualists, he said:

A turning point has been reached in the affairs of our House. "A house divided against itself shall not stand." . . . On the one hand we have Modern Spiritualism; on the other, Harmonial Philosophy. These embodiments are from the same infinite parents, and in justice they should appear amid the harvest of centuries as inseparable and eternal friends. . . . They are two wings of one Dispensation! . . . While harmonizing in essentials, however, Modern Spiritualism and Harmonial Philosophy directly antagonize in the sphere of public uses. Spiritual intercourse, in each and all its manifold phases, is the grand *end* of all spiritualistic associate effort. The first and last and all that goes between, of Modern Spiritualism, is summed up in the word, "Manifestation." This, with all believers and with skeptics alike, is the consummation most devoutly to be wished.

And here Harmonial Philosophy makes its first unmistakable protest. And why? Because its mission is to the

interior life of the whole humanity; to discover and apply the immutable principles of truth. . . . The means prescribed by the Harmonial Philosophy for the attainment of these ends are: (1) light and strength and encouragement from the culture and growth of the private spirit; (2) through the discoveries and progression of science; (3) through the inventions of deep thinkers; (4) through the inspirations of artists, poets, musicians, and all sincere writers: and (5) lastly, through the instructions which may be received by mediums, directly, from the hidden fountains of love and light.

But, said Davis, Spiritualism tended to ignore this higher side and to limit itself too much to its manifestations.

The spirit culture of the individual is abandoned for the attractions of the seance-room. . . . The builders have rejected the cornerstone. It is rejected day by day, whenever a spirit communication is substituted for the intuitive dictates of reason. The corner-stone is "rejected" every time a private or public duty is neglected to listen for tests, or whenever an hour is spent fruitlessly in a dark circle, which hour might have been devoted to some needful friend or spent with a wise book. Verily, a house divided against itself shall not stand.*

Davis, it should be understood, did not deny the value of the manifestations and spirit communications; what he objected to was too much time spent in obtaining these after the individual had been convinced of the reality of spiritual intercourse. These manifestations are useful only as tests and proofs of the existence of the spirit after death; but after these proofs had been obtained, there was

* *Beyond the Valley*. Sequel to the autobiography of A. J. Davis, pp. 142-150.

then no further use in continually frequenting the seance room for more tests.

The same protest was made by A. E. Newton, editor of *The Spiritual Age*, a spiritualistic publication. He said:

Modern spiritualists to a large extent are far more inclined to spend their time in gathering in "circles" and "seances" singing "The sweet—Bye and Bye"—and "We are Waiting at the River," with other like dreamy and languid songs, and to straining their ears to catch signals from, or perhaps their eyes to catch glimpses of, supposed dwellers in that far-off land, than to engage in any earnest effort tending to either self-improvement or the elevation of human society about them.*

These protests were addressed to the unphilosophical and unintellectual element in Spiritualism, made up of those who appeared to have no real interest in the deeper truths of Spiritualism, but only in the sensational and mysterious element of the manifestations. The tendency of Spiritualism was so strongly in the direction of the manifestations, however, that Davis and the other earnest workers were unable to organize it into any definite philosophical movement. Davis formed a Harmonial Society as the result of his protests, the object of which was to emphasize the philosophical side of Spiritualism, but it never made much headway against the craving of people for external manifestations.

In spite of this tendency towards the phenomenal side of Spiritualism, however, there were some

* *Beyond the Valley*. Sequel to the autobiography of A. J. Davis, p. 149.

very good books produced on Spiritualism in America at this period, namely, from 1880 to 1900. Of the more important mediumistic writers of the period may be mentioned:

Emma Hardinge Britten, who wrote her best book, *Nineteenth Century Miracles*, in 1883; Sarah A. Ramsdell, who wrote two books purporting to be from Theodore Parker in the spirit world, entitled *Science Made Easy* (1878), and *Lessons of the Ages* (1882); Sarah A. Ford, through whose mediumship was produced the very interesting book, *Interwoven*, being a series of messages taken down by Mrs. Ford from her son in spirit life; E. D. Babbitt, author of two interesting books on Spiritualism entitled, *Religion as Revealed in the Natural and Spiritual Universe*, and *The Principles of Light and Color*; Mary E. Shelhamer (afterward Mrs. Longley), author of several instructive volumes of messages describing life in the spirit world; and later in 1895, of the very valuable work entitled, *The Spirit World*. The last mentioned book contains much of the higher teachings of Spiritualism and is especially valuable from this point of view. Mrs. Longley is still living. She has been actively associated with Spiritualism for many years and is regarded as one of its most important writers and mediums; Cora L. Daniels, author of a very interesting little book on Spiritualism, entitled, *As It Is to Be*; Carlyle Petersilea, a very able medium, who during the years from 1895 to 1905, produced a series of very interesting books on Spiritualism, purporting to be descriptions of spirit life and to have been given to him by his father and others

in spirit life. These books include, *Mary Ann Carew*, *The Discovered Country*, and *Letters from the Spirit World*. Some of the theoretical matter in these books may be challenged by spiritualists, but the descriptions of spirit life are among the best so far received,

The other remaining works published in America after 1900, we shall consider later.

In England, the first book which we may consider as belonging to more recent Spiritualism is William T. Stead's *Letters from Julia*. It was written by Mr. Stead between the years 1892 and 1895 and first published in 1897. A later edition, under the title of *After Death, or Letters from Julia* was published by Miss Estelle Stead, daughter of Mr. Stead, in 1914, after her father's death. This later edition contains an interesting preface written by Mr. Stead before his death, in 1912, and also part of a later series of letters from Julia, not included in the original edition.

Mr. Stead, as is well known, was a famous English journalist and editor of the London Review of Reviews. His interest in, and conversion to, Spiritualism came about through phenomena which made their appearance through his own person. He became a medium for automatic writing, and his book, *After Death or Letters from Julia*, consists of the communications which he received through this automatic writing. The person in the spirit world purporting to perform the writing was Julia, a friend of Mr. Stead's when she was living. Mr. Stead relates in his preface to the book the occasion for the messages. He says:

I had two friends who were as devoted to each other as sisters. As is not unusual, they had promised each other that whichever died first would return to show herself to the other in order to afford ocular demonstration of the reality of the world beyond the grave. One of them, whose Christian name was Julia, died in Boston shortly after the pledge was given. Within a few weeks she aroused her friend from her sleep in Chicago and showed herself by her bedside, looking radiantly happy. . . . Some months after, the friend in question came to England. She and I were staying at Eastnor Castle, in the west of England, when Julia came back a second time. Her friend had not gone to sleep. She was wide awake and again she saw Julia as distinct and as real as in life. . . .

Her friend told me about the second visit and asked me if I could get a message from Julia. I offered to try and the next morning my hand wrote a very sensible message, brief, but to the point. I asked for evidence as to the identity of the transmitter. My hand wrote "Tell her to remember what I said when last we came to Minerva." I protested that the message was absurd. My hand persisted and said that her friend would understand it. When at last I delivered it, her friend exclaimed, "Did she actually write that? Then it is Julia herself, and no mistake." Julia, before she died had bestowed the pet name of Minerva upon Miss Willard, the founder of the Women's Christian Temperance Union, and had given her a brooch with a cameo of Minerva. She never afterwards called her anything else but Minerva, and the message which she wrote with your hand was substantially the same that she gave to me on the last time when Minerva and I came to bid her good-bye on her death bed.

Mr. Stead then proposed other tests of Julia's identity. He asked her if she could call to her friend's memory some incident in their mutual

lives of which he knew nothing. His hand then wrote:

"Ask her if she can remember when we were going home together when she fell and hurt her spine." But the friend could not remember ever having hurt her spine. The writing persisted, however, and wrote "I am quite right; she has forgotten." "Can you bring it back to her memory?" Mr. Stead asked. "Yes." "When was it?" "Seven years ago." "Where was it?" "At Streator, in Illinois." "How did it happen?" "She and I were going home from the office one Saturday afternoon. There was snow on the ground. When we came opposite Mrs. Bull's house, she slipped her foot on the curbstone and fell and hurt her back." When Mr. Stead read this message to Julia's friend, she exclaimed "Oh, that's what you mean, Julia! I remember that quite well. I was in bed for two or three days with a bad back, but I never knew it was my spine that was hurt."

After these tests, Julia wrote other and longer letters to Mr. Stead which are contained in the book, *After Death or Letters from Julia*. The letters treat on philosophical and religious themes and contain descriptions by Julia of her experiences in the spirit world. The religious themes are still strongly colored by the influences of the orthodox religion of which Julia was a member, but on the whole, they are consistent with spiritualistic teachings. Julia explains that she has been in the spirit world only a short time and has not had time to give her impressions a definite shape. In a letter through Mr. Stead's hand addressed to her friend Ellen, she describes her death and her first experiences thereafter:

I found myself free from my body. It was such a strange new feeling. I was standing close to the bedside on which my body was lying. I saw everything in the room just as before I closed my eyes. I did not feel any pain in "dying"; I felt only a great calm and peace. Then I awoke, and I was standing outside my old body in the room. There was no one there at first, just myself and my old body. At first I wondered I was so strangely well. Then I saw that I had passed over. (p. 41.)

As perhaps is the case with all orthodox Christians in passing over, Julia's chief thought was on meeting Christ after death; and she describes to her friend Ellen how this desire was gratified and also describes the person and manner of Christ.

He was a Man among men. He was full of the wonderful sweet mildness which you are acquainted with in some of the pictures that have been painted by the Italian Fra Angelico. He had an admirable look of warm affection, which was as the very breath of life to my soul. . . . All that we know of what is good and sweet and pure and noble and lovable are but faint reflections of the immensity of the glory that is His.

I cannot tell you everything: you could not understand it. But I am in a state of bliss such as we never imagined on earth. I am with my friends who went before.

No one seems to be old. We are young, with what seems to be immortal youth. We can, when we please, assume the old bodies or rather their spiritual counterparts, as we can assume our old clothes for purposes of identification, but our spiritual bodies are young and beautiful. There is a semblance between what we are and what we were. We might recognize the new by its likeness to the old, but it is very different. The disembodied soul soon assumes the new raiment of youth, from which all decay has been removed.

I find it difficult to explain how we live, and how we spend our time. We never weary, and do not need to sleep as we did on earth; neither do we need to eat or drink; these things were necessary for the material body; here we do not need them. I think we can best teach you what we experience by asking you to remember those moments of exaltation when, in the light of the setting or rising sun, you look out, happy and content, upon the landscape over which the sun's rays have shed their magical beauty. There is peace; there is life; there is beauty; above all, there is love. (pp. 45-46.)

Mr. Stead states that while his hand was writing a letter from Julia to Ellen, he thought, "I wonder if the new life surprised Julia much"; whereupon she instantly wrote:

Yes, I was not prepared for such oneness in the life on both sides. When the soul leaves the body, it remains exactly the same as when it was in the body; the soul, which is the only real self, and which uses the mind and the body as its instruments, no longer has the use or the need of the body. But it retains the mind, the knowledge, the experience, the habits of thought, the inclinations; they remain exactly as they were. Only it often happens that the gradual decay of the fleshy envelope to some extent obscures and impairs the real self which is liberated by death. (p. 47.)

After writing many letters to her friend Ellen and also to Mr. Stead himself, describing her experiences in the spirit world, Julia then suddenly announced that she would discontinue all further descriptions of conditions in the spirit world until she had better acquainted herself with them. "She said she felt that it was almost a presumption for

her to describe a country in which she had made so brief a sojourn. Travellers should not attempt to describe a continent as soon as they land on its shores, and she adjourned for a season all communications on those subjects." Two years later, however, Julia announced that she would resume communications on these subjects. She stated that she had acquired much more experience and knowledge in the spirit world and was much better prepared to teach concerning those subjects. Her subsequent letters, which make up the larger part of the book, are composed of these teachings.

After publishing the first series of letters in 1897, under the title of *Letters from Julia*, Mr. Stead then began a second series in which Julia was planning to make a larger book. This latter series, however, was stopped by Mr. Stead's death, in the sinking of *The Titanic*, in 1912. The few letters of the unfinished series are included in the 1914 edition by Miss Stead. This new edition bears the altered title of, *After Death, or Letters from Julia*. They are, in substance, very much the same as those of the first edition, but, in the latter letters, Julia treats on a greater variety of philosophical subjects and speaks with much greater assurance. She says:

You remember, fifteen years ago I postponed telling you about the new life in which I had just entered, until I knew more about it. I have now lived these many years on this side. I have learned much and I am ready to teach much.

This series, however, as above stated, was cut short by Mr. Stead's death. It is very much to be

regretted, in the cause of Spiritualism, that this additional series of letters was not presented to the world.

In several of her letters, Julia had urged upon Mr. Stead the establishment of a Bureau of Inter-communication between the two worlds. She seemed very anxious for its establishment and repeatedly urged it upon Mr. Stead, though he could never find the time to accomplish it. She wrote:

I have never for a moment ceased longing for its establishment. There is something to me almost inconceivably pathetic in the yearning that all of us here have to be able to communicate with you on your side. And what saddens me so much is that while I see so clearly how it can be done, you do not, as you ought, try and help me to do it.

After Mr. Stead's death the Bureau of Inter-communication between the two worlds was established and was known as Julia's Bureau. It was an establishment which had under its care and keeping some of the best mediums that could be found for communications. The Bureau became quite famous and is now in operation.

The *Letters from Julia*, when first published by Mr. Stead, created quite a sensation and the book soon attained a very wide circulation. It is estimated that it has been more widely read in England than any other spiritualistic book. During the years following its publication, and until his death, Mr. Stead remained firm in the cause of Spiritualism and contributed his best efforts toward it. There is no question but that his name and labors have meant much to the cause of Spiritualism, and particularly in England.

Mr. Stead lost his life in 1912 with the sinking of *The Titanic*. Since his death many alleged messages have been received from him, but the most important is the one recently published in book form by Miss Estelle Stead, received through the mediumship of Madame Hyver, a French woman. The title of the book is, *Communication with the Next World, the Right and the Wrong Methods, a Textbook Given by Wm. T. Stead from beyond the Veil.*

This little book, of only 96 pages, contains a most lucid exposition of the principles of mediumship and of the various methods of communicating, and is perhaps one of the most valuable and important treatises of the kind ever published. It contains much that is regarded as characteristic of Mr. Stead, such as allusions by Mr. Stead to his life on earth and to his connection with Spiritualism. The book is regarded by Miss Estelle Stead, the daughter of Mr. Stead, who published it, as a genuine message from her father, and this opinion is shared in part, by Sir Oliver Lodge, the Rev. G. Vale Owen and other noted spiritualists, several of whom, including the two mentioned, have written their opinions in an appendix to the book. Miss Stead says in the preface to the work: "Personally, I feel and know that I am in touch with my father, and that he is the author of these messages."

The next important event in Spiritualism after the publication of Stead's book was the announcement by Sir Oliver Lodge of his acceptance of the spiritualistic doctrine and the publication in 1909 and 1916 respectively of two books, *The Survival of Man*, and *Raymond, or Life after Death*. Sir

Oliver Lodge, we remember, had been one of the earliest workers in the field of psychical research in England, having started his work about the same time as Myers, Gurney and Hodgson. At the beginning Sir Oliver had inclined towards the telepathic hypothesis as an explanation of the messages and other phenomena of Spiritualism; but as time went on and he gained more experience with the phenomena, he found the telepathic theory and that of the subliminal consciousness unable to cover all the facts and he consequently decided in favor of the spiritualistic hypothesis—namely, that the phenomena were caused by spirits as claimed. Sir Oliver first announced this decision of his in *The Survival of Man*, a work which summed up the results of spiritualistic inquiry at that time. In remarks concerning his acceptance of the spiritualistic belief he says:

Not easily or early do we make this admission. In spite of long conversations with what purported to be the surviving intelligence of these friends and investigators (Gurney, Myers, Hodgson), we were by no means convinced of their identity, by mere general conversation—even when of a friendly and intimate character, such as in normal cases would be considered amply and overwhelmingly sufficient for the identification of friends speaking, let us say, through a telephone or a typewriter. We required definite and crucial proof—a proof difficult even to imagine as well as difficult to supply.

The ostensible communicators realize the need of such proof just as fully as we do, and have done their best to satisfy the rational demand. Some of us think they have succeeded.*

* p. 336. Quoted by J. A. Hill, in his *History of Spiritualism*.

The most important of Sir Oliver's books however was, *Raymond, or Life after Death*, published in 1916. Raymond was a son of Sir Oliver's who had been killed in the World War in 1915. Shortly after his death Sir Oliver began receiving what purported to be messages from him through various mediums. Some of these messages contained very convincing proofs of identity and Sir Oliver was convinced that they actually came from Raymond. He collected the messages, together with other material, and published the whole in a book which he entitled, *Raymond, or Life after Death*.

The principal medium for these communications from Raymond was Mrs. Osborne Leonard, a well-known and reputable medium, and the intermediate sender of the messages was Feda, the girl control of Mrs. Leonard. Raymond did not control the medium himself, but gave his messages to Feda, who repeated them through Mrs. Leonard's mediumship.

The messages of Raymond contain test matters and accounts of his life in the spirit world. The test matters were chiefly of a private nature, relating mostly to matters known only to Sir Oliver and to the other members of his household. On this account they were regarded as excellent and convincing proof of identity both by Sir Oliver and the other members of his family. A good example of these tests is afforded in the following communication from Raymond in reference to a sand boat—a boat built on wheels with a sail to run on the sand—which he and his brothers had built at a summer resort in England shortly before he entered the war. In the communication Feda, the control, speaks for Raymond, sometimes also speaking for herself.

Feda. Now he is showing Feda a yacht, a boat with white sails.

Oliver Lodge. What about the boat with sails; did it run on the water?

Feda. No. (Feda, sotto voce,—Oh, Raymond, don't be silly!) He says, no. (Feda—It must have done!) He's showing Feda like a thing on land, yes, a land thing. It's standing up like edgeways. A narrow thing. No, it isn't water, but it has got nice white sails.

Oliver Lodge. Did it go along?

Feda. He says it DIDN'T. He's laughing. When he said didn't, he shouted it. Feda should have said "he laid particular emphasis on it." This is for the boys.

Oliver Lodge. Had they got to do with that thing?

Feda. Yes, they will know, they will understand. Yes, he keeps on showing like a boat—a yacht, he calls it a yacht.

Sir Oliver explains regarding this incident:

All this about the boat is excellent, though not outside my knowledge. The description of the scenery showed plainly that it was Woolacombe sands that was meant—whither the family had gone in the summer for several years. As for the sandboat, it was a thing they had made at Mariemont and carted down to Woolacombe. A kind of long narrow platform or plank on wheels, with a rudder and sails. I believe it went along the sands very fast occasionally, but it wouldn't sail at right angles to the winds as they wanted. They finally smashed the masts by sailing in a gale with three passengers. There had been ingenuity in making it, and Raymond had been particularly active over it, as he was over all constructions. On the whole, it was regarded as a failure; the wheels were too small; and Raymond's DIDN'T is quite acceptable. (p. 252.)

Another very interesting test of Raymond's identity was afforded in a message from him in refer-

ence to a peacock belonging to the family and named Mr. Jackson.

Oliver Lodge. Do you remember a bird in our garden?

Feda (sotto voce). Yes, hopping about.

Oliver Lodge. No, Feda, a big bird.

Feda. Of course, not sparrows, he says! Yes, he does. (Feda. Did he hop, Raymond?) No, he says you wouldn't call it a hop.

Oliver Lodge. Well, we will go on to something else now. I don't want to bother him about birds. Ask him, does he remember Mr. Jackson.

Feda. Yes, going away, going away, he says. He used to come to the door. *Feda (sotto voce).* Do you know what he means? Anyone can come to the door. He used to see him every day, he says, every day. What did he do, Raymond? He says he fell down. He's sure of that. He hurt himself. He builds up a letter T, and he shows a small gate—looks like a foot path. . . . Pain in hands and arms.

Oliver Lodge. Was he a friend of the family?

Feda. No, he says no. He gives Feda a feeling of tumbling. Feda thinks Raymond's joking—he laughed, He was well known among us, he says, and yet, he says, not a friend of the family. Scarcely a day passed without his name being mentioned. He's joking, Feda feels sure. He's making fun of Feda.

Oliver Lodge. No, tell me all he says. . . .

Feda. He says, put him on a pedestal. No, that they put him on a pedestal. He was considered very wonderful. And he spec's that he wouldn't have appreciated it, if he had known; but he didn't know, he says. Not sure if he ever will, he says. It sounds like nonsense, what he says—Feda has got an impression that he's mixing up with the bird, because he said something about "bird" in the middle of it—just while he said something about Mr. Jackson, and

then he pulled himself up and changed it again. Just before he said pedestal, he said, "fine bird" and then he stopped. In trying to answer the one, he got both mixed up, Mr. Jackson and the bird.

Oliver Lodge. How absurd! Perhaps he's getting tired.

Feda. He won't say he got this mixed up. But he did. Because he said "fine bird" and then he started off about Mr. Jackson.

Sir Oliver then gives the following explanation regarding Mr. Jackson:

The episode of Mr. Jackson and the bird is a good one. Mr. Jackson is the comic name of our peacock. Within the last week he has died, partly I fear, by the severe weather. But his legs have been rheumatic for some time; and in trying to walk, he of late, has tumbled down on them. He was found dead in the yard on a cold morning with his neck broken. . . . Lady Lodge had sent to take the bird's body and have it stuffed and had showed a wooden pedestal on which she thought it might be placed. . . . The jocular withholding from Feda of the real meaning of Mr. Jackson and the appropriate remarks made concerning him which puzzled Feda were quite in keeping with Raymond's vein of humor.

Not all of Raymond's messages were tests, however, and in other messages, he has a lot to say regarding his life in the spirit world and about conditions there. Through Feda he gives a description of the house in which he lives and of the general mode of life in the spirit world. Everything there is real and tangible, he says.

What he principally wanted to say was about the place he is in. . . . He felt rather upset at first. The great

thing that made him reconciled to his new surroundings was—that things appear so solid and substantial. . . .

What I am worrying round about (Feda speaking for Raymond) is how it is made, of what it is composed. I have not found out yet, but I've got a theory. It is not an original idea of my own; I was helped to it by words let drop here and there.

People who think everything is created by thought are wrong. I thought that for a little time, that one's thoughts formed the buildings and the flowers and the trees and solid ground; but there is more than that. He says something of this sort:

There is something always rising from the earth plane—something chemical in form. As it rises to ours, it goes through various changes and solidifies on our plane. Of course, I am only speaking of where I am now.

He feels sure that it is something given off from the earth that makes the solid trees and the flowers, etc.

He does not know any more. He is making a study of this, but it takes a good, long time.

In another message, he says:

My body's very similar to the one I had before. I pinch myself sometimes to see if it's real, and it is, but it doesn't seem to hurt as much as when I pinched the flesh body. The internal organs don't seem constituted on the same lines as before. They can't be quite the same. But to all appearances, and outwardly, they are the same as before. I can move somewhat more freely, he says.

Since the publication of *Raymond, or Life after Death*, in 1916, Sir Oliver Lodge has published several other works of a scientific nature bearing on Spiritualism, among which are, *The Making of Man* (1923) and, *The Ether of Space* (1924). In *The Making of Man*, Sir Oliver deals chiefly with the

problem of the relation of mind to body. He takes the stand of the "Animists" that mind is joined to the body by a third or intervening principle which he calls the etheric body. At the death of the body, he holds, with other spiritualists, that the etheric body then becomes the body of the mind or spirit and is the body which man uses after death.

Sir Oliver Lodge has given a large portion of his long scientific career to the study of Spiritualism and he is today regarded as its most distinguished representative.

The period during the war and shortly afterward produced some important and interesting works on Spiritualism both in England and America. The interest in Spiritualism during this period appears to have been greatly stimulated by the loss of so many lives in the war, which caused the relatives of the dead ones to give more than the usual amount of reflection to the subject of life after death. This interest was also doubtless the cause, both directly and indirectly of the large amount of literature produced on the subject.

Of the many books produced on Spiritualism in England during this period, one particularly calls for more than passing notice. It is the book by the Rev. G. Vale Owen, entitled, *The Life Beyond the Veil*, in four volumes. The four volumes, published separately, bear the sub-titles of, *The Lowlands of Heaven*, *The Highlands of Heaven*, *The Ministry of Heaven* and *The Battalions of Heaven*. The book was produced through the mediumship of the Rev. Owen, who is a minister of the orthodox religion in England. The form of mediumship employed

was that of automatic writing, as in the case of W. T. Stead.

The four books consist of communications in the form of written lectures from a group of spirits in the spirit world, principals among whom were: Mr. Owen's mother; an Englishman of the seventeenth century who used the name of Astriel; an intermediary communicant by the name of Kathleen; and two advanced spirit guides by the names of Arnel and Zabdiel. Kathleen, it was explained, was a young woman spirit who acted as a sort of intermediary between the medium, Mr. Owen, and the group of higher spirits. This was necessary in order to filter the thoughts and modes of expression of the higher spirits downward, as it were, to the thoughts and expressions of Mr. Owen. Kathleen, in earth life, had been a seamstress in Glasgow. Sometimes she writes for herself, but usually acts simply as an intermediary for the higher spirits. Arnel, one of the two spokesmen for the higher spirits, was described by Kathleen as an Englishman, who in consequence of religious persecution had to flee to Florence, Italy, and who lived there in the English colony during the early days of the Renaissance. Zabdiel, the other spokesman for the higher group and the most advanced spirit of all, declined to give any details of his earthly life, stating that such knowledge was unimportant. He wrote:

My mission is of more importance than my personality, which will best be delineated by the thoughts that I am able to give you. The world is suspicious of one who claims more than they can understand. They believe when they read "I am Gabriel who stand in the Presence" be-

cause that was said long ago. But if I should say to you, "I am Zabdiel, who comes to you from High Places with a message from those who are accounted in the Heavenly Realms as Holy Ones and Princes of Love and Light"—well, you know, my friend and charge, what shape their lips would take.

The matter in the four volumes covers a variety of subjects, philosophical, scientific and religious. The religious side, however, is mostly stressed, chiefly, perhaps, because of the vocation and interests of the Rev. Owen. The tone of the religious discussions is usually along rational lines; but the Rev. Owen, being at first, it appears, an orthodox minister, with fairly orthodox ideas, the communicating spirits had to be careful not to offend him by utterances too much at variance with these views. The whole book is, therefore, very much of a concession to the orthodox point of view, especially regarding the emphasis and importance it gives to the person of Christ in the scheme of things. But one may read between the lines and see that the communicators meant much that they did not dare say. Thus the discussion of the Divinity of Christ is given in a way to suit both sides. Zabdiel says that Christ was the Divinity itself, but qualifies it by saying that the Divinity dwells in all men and in no one wholly.

The language and style of the communications are good, and from a literary point of view, the book has considerable merit. It makes highly entertaining, as well as instructive, reading. It contains a preface by the late Lord Northcliffe, editor of the *London Times*, and an introduction by Sir A. Conan Doyle.

The book, as before stated, treats on a variety of themes, philosophic, religious and scientific, and usually from the spiritualistic standpoint. One may gain some excellent suggestions from its philosophic and scientific matter, although these matters are clearly beyond the scope of orthodox science and philosophy of the present time, and cannot, therefore, be verified. But nevertheless both of these branches of knowledge may profit by seriously considering and making use of these suggestions, at least as working hypotheses. Take for instance the following communication from Arnel on the ether and its relation to matter:

The ether suffuses matter. But not that alone. The ether acts upon the substance of matter, and according to the inherent properties which energize through this ether, so does matter become transmuted into a more sublimated substance. These properties come upon ether from the outside of it, invade it, and, using it as a medium between themselves and matter, act upon matter through the ether.* For the material particles are held in solution in the ether, as your men of chymics have told. But they have not yet ventured farther than the vestibule. There lies ahead of them the Temple and within the Temple the Sanctuary. When they have ventured beyond the vestibule of the material into the temple of the ethereal, then and not until that time, will they begin to understand that this Sanctuary is the dynamo from which the ether, and through it matter also, is energized. The Sanctuary is the abode of Spirit.

And so you get the scheme of this affair in its due order, namely, Spirit impinges upon ether dynamically from the outside, that is, from the realm which is superior, both

* We have here the relation between mind and matter. Mind comes upon ether from the outside, invades it and uses it as a means for coming into connection with matter.

in powers as in degree of sublimity as to its basic substance. It energizes ether, which, in turn, acts on and refines those particles, which, with itself, make up the substance matter.

But this action is not automatic, it is wilful. Where will is there is implied personality. It is individuals expressing their personality who give character to the ether, and the consequence is faithfully carried on into matter.*

On this same subject, Astriel in Book I, says:

What we want you to understand is that there is no such thing as blind or unconscious force in all God's kingdom of creation. Not a ray of light, not an impulse of heat, not an electrical wave, proceeds from your sun or any other star, but is the effect of a cause and that cause is a conscious cause; it is the will of some conscious being, energizing in a certain and positive direction. (Book I, p. 208 f.)

In another communication, Arnel gives a discourse on the nature of light and darkness in the spirit life and their relation to the growth and development of the unprogressed spirits in the lower spheres.

Light and darkness are states of the spirit, as you know. When those dwelling in the darkness cry for light, that means that they are become out of touch with their environment. So we send them what help is needed; and that is usually direction by which they find their way—not into regions of light, where they would be in torture, and utterly blinded, but—into a region less dark, and tintured by just so much of light as they can bear until they outgrow that state and cry in their longing for more.

When a spirit leaves a dark region for one less dark, he experiences an immediate sense of relief and comfort by comparison with his former state. For now his environ-

* Arnel, in Book IV (pp. 239-240).

ment is in harmony with his own inner state of development. But as he continues to develop in aspiration after good, he gradually becomes out of harmony with his surroundings, and then, in ratio to his progress, so his discomfort increases until it becomes not less than agony. Then in his helplessness, and approaching near to despair, having come to that pass where his own endeavors can go no further, he cries for help to those who are able to give it in God's name, and they enable him one stage onward nearer to the region where dimness, rather than darkness, reigns. And so he at last comes to the place where light is seen to be light; and his onward way is henceforth not through pain and anguish, but from joy to greater joy, and hence to glory and greater glory still.

But oh, the long, long ages some do take until they come into that light, ages of anguish and bitterness; and know all the time that they may not come to their friends who want them until their own unfitness is done away; and that those great regions of darkness and lovelessness must first be trod.

But do not mistake my words of their meaning. This is no vengeance of an angry God, my ward and friend. GOD IS OUR FATHER; AND HE IS LOVE. All this sorrow is of necessity, and is ordered by those laws which govern the sowing, and the reaping of that which is sown. Even here, in my own place, where many things both wonderful and lovely we have learned, yet not yet have we attained to plumb and sound this mystery to its lowest depth. We do understand, as we were unable when in the earth life, that it is of love that these things are ordained. I say we are able to understand where formerly we were able but to say we trusted and believed. Yet little more of this awful mystery do we know; and are content to wait until it is made more plain to us. For we know enough to be able to believe that all is wise and good; as those in those dark hells will know one day. And this is our com-

fort that they will and must be drawn onward and upward into this great and beautiful universe of light, and that they will confess, not only that which is just, but that it is of love and wisdom too, and be content.

Such have I known, and do know and am of their number in the service of the Father. (Book II, *The Highlands of Heaven*, pp. 91-92.)

Turning now to Spiritualism in America for these more recent years, we find that there have been some very good books produced. Of those which merit particular notice and which have original spiritualistic material in them, may be mentioned:

1. The work by Mrs. Anna DeKoven, entitled, *A Cloud of Witnesses*.

2. The very remarkable book by the Rev. Frederick Wiggin of Brookline, Massachusetts, entitled, *The Living Jesus*. This interesting book purports to emanate from no lesser a personage than Jesus of Nazareth himself.

3. A work by Dr. Carl Wickline, of Los Angeles, entitled, *Thirty Years among the Dead*; dealing with various phases of obsession and containing some very interesting communications from spirits on the other side.

Noticing these three books more in detail and taking up Mrs. DeKoven's book first, it may be stated that this book is quite a valuable addition to spiritualistic literature. The book is written in a very pleasing and finished literary style and presents the subjects on which it treats in the most favorable light. It consists of messages which Mrs. DeKoven

received through a medium, Mrs. Vernon, from her sister in the spirit world. The messages have a very convincing and personal touch, besides containing some very good philosophic teachings on Spiritualism. Mrs. DeKoven shows in the book that she is a philosopher herself and her subject is treated from that point of view.

The next book, that of the Rev. Wiggin, entitled, *The Living Jesus*, is a much more difficult book to approach, chiefly on account of the remarkable claim made for it, namely that it proceeds from the person of Jesus himself. The perturbation which this claim occasions, however, may perhaps be shared more by the orthodox Christians than by the spiritualists, the latter of whom look upon Jesus simply as a great teacher. From the latter's viewpoint, there is nothing especially remarkable or astounding in the idea that Jesus himself should communicate a message to mankind, any more so than that any other great teacher might so communicate. What is remarkable and astounding about it, however, even to spiritualists who accept the message as being what it purports to be, is that we have here an actual message and communication from so very great a teacher, and one who lived so long ago and has played such an important part in the history of the world. From this point of view, the book that was delivered through the Reverend Wiggin's mediumship is, indeed, a very remarkable document, if we accept it as being actually from the person of Christ.

And there is no particular reason for believing that the message is not genuine. The book has every indication of coming from just whom it purports

to come and the matter contained within it is fully consistent with the known character and teachings of Christ. Moreover, when we consider that for nearly two thousand years the Christian world has been ceaselessly calling upon the personage of Christ, in prayer and in other ways, it becomes entirely reasonable that that personage should deliver a message to the world, whenever and wherever he could find a suitable medium and channel for the communication.

The circumstances and manner of the writing of the book—which by the way was not written, but spoken—and the contents taken down by stenographers, are fully explained in the preface to the book. Mr. Wiggin was the medium and was controlled by the great teacher with the aid of Mr. Wiggin's regular spirit control, John McCullough. The messages were then spoken and were taken down in shorthand. It is explained in the preface that Jesus was unable to use the English language, but had to have his ideas translated into English for him and the words pronounced before he could use them himself. This method is explained in the preface by John McCullough, the guide as follows:

In the first place, the Teacher actually possesses the medium's body. As a matter of fact, the Teacher cannot use the medium's vocabulary. He does not know how to use it. He could possibly cause a few words of Hebrew to be uttered; perhaps, however, he could not. He cannot possibly use the English language. . . . The Master speaks to one who knows the English language. That one takes the thought, translates it into the English word, and gives it back to the Master, with the pronunciation. Sometimes

he has to pronounce it over twice before the Master pronounces it. That is one reason why the Master speaks so slowly. There is a third individual by whom the Master is aided in his endeavor to speak. I do not know who this other person is, but he tells the Master how to use the word, and helps him to pronounce it correctly. The English word does not always convey exactly what the Master wants conveyed.

The book consists of discourses by the great teacher, Jesus, on religious and philosophical themes and references to his life on earth, in which he corrects many misrepresentations that have been made regarding it. He endeavors to present himself as a normal, living person during his life on earth, in contrast to the vague and mystical ideas that have been associated with him. The discourses are of a high standard, both from a religious and philosophical viewpoint, and are well in keeping with the source from which they purport to emanate, that is, considering the difficulties under which the messages were delivered. A rational and very believable explanation is given of the events which took place in the life of Christ on earth. The teacher did not make known his identity in delivering the messages until near the end of the book, simply referring to himself as a teacher, but from the nature of the subject matter, his hearers had already guessed who he was. He begins his message as follows:

Good afternoon, friends. I am not Mr. McCullough, but I am one of the Teachers. I passed over into this life centuries ago. . . . A great many hundred years ago I left the terrestrial sphere of life, and have been journeying on. I was not of the Orient, I am not an Oriental teacher,

and yet I am of the Orient. My earth life partook not at all of the Orient, neither of the Occident. I was born into the world peculiarly. I was born out of it in a very unusual way. I moved among men, and they did not know me. I came and I went, and while everybody recognized me, none knew me.

Between two and three thousand years I have travelled the hilltops of the spiritual world. Between two and three thousand years I have seen the gradual rising of the Sun of Heaven. I know that Sun will never find the zenith. It is not to rise to set again. . . .

Between two and three thousand years I have witnessed no phenomenon of darkness. It has been, and will continue to be, one day. Indeed, the Revelator had it right when saying, "There shall be no night there." Between two and three thousand years I have known—I have known not so much as a moment of cessation from labor, and yet I have known no such thing as weariness. I have experienced no sense of any feature of exhaustion. (pp. 27-28.)

John McCullough, the guide, remarked after this message:

The Teacher is a very exalted being, and you are greatly honored by his presence. I cannot tell you who he is. I do not know that you will ever be informed, but I think that you will some day when he comes. . . . This spirit, in being here, brought an atmosphere, a radiance, that completely filled this room, and more than that. I am myself almost overcome by just what that spirit has left here. . . . He leaves an aura, a vibratory force, in the room. It is filled with it.

Again, speaking just before another message McCullough says:

The Great Teacher is on the way here, but evidently journeying with slow progress. Although distance may be

practically annihilated in the spiritual world, we still have the privilege of traveling as slowly as we please. I know he is coming, because I see the advance lights, the same as you would see before the sun was up in the morning. That person cannot travel without projecting the light before him. He is here within sight, with a host of heavenly beings.

The teacher refers to his earth life and teachings and to his supposed virgin birth and special divinity, as follows:

It seems a little strange that, after the passing of two thousand years, it should be incumbent upon me to tell the world, through you, that which should have been told to the world two thousand years ago. . . .

I know that no man was ever born into your physical world in association with anything but natural law; emphatically, I say, no physical birth, unless it may be said all physical births are, was ever the consequence of a miracle. The birth of Jesus was the birth of a man, or that of a child who in time became a man.

I do not know of any individual, or any personality, anywhere in this vast universe, who may be called God, and yet I know of God. . . .

My endeavor is, and shall be, and it always has been, to set the world's thought right. This is the only way of which I know to destroy error. Theology, so called, has attempted to force upon human understanding the idea that Jesus was of miraculous conception, and the inference to be drawn from certain teachings touching upon this phase of an important subject, is that God overshadowed the Virgin Mary and that she became heavy with child without knowing any human, physically human man. The claim, first, is false, and in the interests of the highest and best in human development, it is fatal to believe it. It is fatal

because, to a very large degree, it destroys human aspirations. . . .

To speak of Jesus as being the product of an immaculate conception, and to believe it, is to rob mankind of that noble and exalted prerogative of feeling and realizing its possible equality in every respect with Jesus. This idea, furthermore, leads mankind to worship Jesus as God, whereas Jesus is not God. . . . There is but one God, and that Divine Principle is the Father of everything created. . . . The best term as yet employed to designate Deity is a modern term, a term used as a direct consequence of exalted inspiration. That term which I conceive to be the best of all is not God, but Universal Intelligence.

It will require at least two thousand years to eradicate from the minds of human beings the consequence of falsely conceived ideas concerning Jesus. That he was born immaculately, I know, but miraculously, never. He was born as all others should be born, as all others may be born, and as all others sometime will be born; and I am reminded to quote words from one of your modern poets, who has travelled through the Valley of Death, so called, to her home over here. She said:

“Whoever was begotten by *pure love*,
And came *desired* and *welcome* into life,
Is of immaculate conception.”

Jesus refers to the subject of his second coming as follows:

He who stood years and years ago in Jerusalem's streets and her temples cried aloud to the people out of a heart, out of a soul, conscious of Deity's truth, and they heard him only to mock. He spoke the truth and they accused him of being in league with the devil. . . . That same character told his disciples. “I am going away, but I will come again.” And through all the hours, the days,

weeks, months, years, and centuries that have passed since that divine promise was made, his word has been kept; but then, more than now, but somewhat still, he came unto his own and his own received him not. Still he has kept coming and will keep on coming, until the world is redeemed from its error. (p. 56.)

The third book of the three we have mentioned, that by Dr. Wickland, entitled, *Thirty Years Among the Dead*, deals chiefly with the facts of obsession. Dr. Wickland's researches and experiments showed conclusively that many of the so-called incurable mental maladies and cases of insanity were the results of obsessions of the patients by spirits on the other side. His book enumerates a great many cases.

The book also contains some very remarkable spirit messages which were obtained during these investigations.

A spirit purporting to be Freda Lesser who was killed in Los Angeles, manifested through Mrs. Wickland's organism and stated that her supposed murder in Los Angeles by her sweetheart, was in reality an accident. Referring to the affair, for which her sweetheart had just been convicted and sentenced to ten years in prison, she said:

Spirit. He hasn't done anything; it was my foolishness.

Dr. Wickland. What did you do?

Spirit. I fought with him. I got hold of the revolver and was going to fool him. He tried to take the revolver from me, and we both fought for it. I was only trying to fool him. I go to see him, but I don't know what to do.

Dr. W. Did you fire the revolver?

Spirit. He tried to take the revolver from me and it exploded. . . . He did not do anything. He was a good fellow.

Among the score or more of other messages received was one from Mrs. Mary Baker G. Eddy, the founder of Christian Science. Mrs. Eddy appeared quite perturbed and was very anxious to correct the mistakes in her teachings during her life. She said:

I knew about the wonderful life beyond. I knew it well while in life, but I shut the door because I wanted a religion of my own. Spiritualism belonged to the past days. I wanted something new, something higher, something better than spirit return. . . . I shut the door to the spirit world and was selfish—that was I. I had the truth of healing the sick.

I denied matter, but friend, as I told you one time, I had a vision, and I saw how they treated patients in the other world, but at that time I thought it was a dream. They were teaching the spirits that there is no such thing as matter. They said, "Forget it, it is only imagination. You are not sick, you just imagine it. That belongs to matter. That is only your mortal mind. You should overcome and develop the spirit within you."

I thought that the vision meant that I was to teach that on earth, and I set to work. Now, I see my mistake, because there is matter, and so long as you live on the material plane, you will have to recognize matter.

When you reach the spirit side of life, your mind has to be taught to overcome matter, not cling to it, because spirits in darkness are clinging to matter as much as we cling to matter when we have our physical bodies.

I took this and taught it and started on my work. It was so misunderstood because I could not myself explain why matter was not. (pp. 315-317.)

Other spirits well known during earth life also manifested and gave messages, among whom were

Dr. Peebles, the noted spiritualist and Madame Blavatsky, the founder of Theosophy. Madame Blavatsky wished to correct the error of reincarnation included in her teachings while on earth.

In closing this review of the more recent literature of Spiritualism, mention should be made of two recent books which have appeared in England, namely, H. Dennis Bradley's, *Towards the Stars* and Hannen Swaffer's remarkable book, *Northcliffe's Return*. Mr. Bradley's book concerns his own investigations with mediums in proving the truth of Spiritualism. It is a remarkably interesting and convincing book. Mr. Swaffer's book contains a collection of messages purporting to be from Lord Northcliffe. The messages bear remarkable evidence of being from the real Lord Northcliffe and contain some excellent evidential matter in the way of unquestionable proof. The book is a very important addition to Spiritualism.

We cannot close this chapter without reference to the great work done for Spiritualism in the last several years by Sir Arthur Conan Doyle. Sir Arthur has taken upon himself the great task of furthering the cause of Spiritualism before the world and he is amply fulfilling that task. His great qualifications and reputation as an author have enabled him ably to present the cause of Spiritualism before the world and to popularize its doctrines. He is perhaps the most active prominent worker in the field of Spiritualism today.

CHAPTER VI

THE PHYSICAL PHENOMENA OF SPIRITUALISM

SO far, we have dealt chiefly with the general history and literature of Spiritualism. We have now to consider the phenomenal or external side.

The phenomenal side of Spiritualism deals with the purely physical manifestations, with experimental investigations into the alleged facts of mediumship and with questions of evidence and proof.

The phenomenal side of Spiritualism may be roughly divided into two headings: 1. The physical manifestations, and 2. evidence or proof of survival. In this chapter, we shall devote ourselves to a study of the physical manifestations.

The physical manifestations of Spiritualism embrace those phenomena which are more distinctly physical in their nature, in contrast with the phenomena of the more intellectual phases of mediumship. Among physical manifestations are included: raps; table-tipping; ouija-board; movement of bodies without visible or direct contact; playing of instruments without visible means; levitation of objects and persons; phenomena of direct voice and trumpet-speaking, both produced without the ordinary physical organs of speech; etherealization; materialization of parts and of the whole body; slate-writing; and spirit-photography.

In dealing with the physical manifestations, we shall have to content ourselves with descriptions of a few of the most noteworthy and well-known cases and examples of physical manifestations and with citing the authorities for them. It must be understood that the physical phenomena of Spiritualism are, and always have been, the most common phase of Spiritualism and that they have been observed by hundreds and even thousands of investigators. There is no need to cite the hundreds of cases in which the various phenomena have been observed or to give a long array of names of reputable and even noted men who have witnessed them and vouched for their genuineness. The best method to pursue in dealing with them is to select the best and most well-known cases and to consider them as representative of the phenomena as a whole.

The physical manifestations of Spiritualism had their start at the very beginning of Spiritualism. We have already seen how the raps at the house in Hydesville and later in Rochester really started the movement of Spiritualism, and how, later, physical manifestations of various kinds occurred in the house of Dr. Phelps at Stratford, Connecticut, which caused such widespread interest and attention. Physical manifestations at this period caused very great attention and interest, because they were new and because they were regarded then, more uncritically than now, as direct evidences of spirit power and therefore as proof of the existence of the spirit beyond the grave. There was not at this time a long list of psychic researchers, with scientific reputations at stake, who could muddle the issue with

their talk of the subliminal consciousness and the activity of the unconscious; hence spirit phenomena at this period, when known to be genuine, were taken very much at their face value, namely as manifestations of spirits.

One of the first important experimental investigators in the field of phenomenal Spiritualism, as well as in its more philosophical and religious side, was Professor Hare, author of the book which we have already noticed, *Experimental Investigations in the Spirit Manifestations*. Professor Hare was Professor Emeritus of Chemistry in the University of Pennsylvania, and, like Professor Crookes after him, endeavored to apply his experimental knowledge to the spiritual manifestations. It was in the course of these tests, with his own specially devised apparatus, that Professor Hare became converted to Spiritualism.

Professor Hare, having heard much of the spiritual manifestations and having witnessed several instances of the phenomena, decided that he would put the matter to a test by devising a special apparatus of his own which the spirits could employ in giving their messages. He accordingly invented what he called a spiritoscope, which was a revolving disk with letters on it, much as the ordinary wheels of chance. The disk was operated by a pulley of strings, out of the reach of the medium and in plain sight of all the spectators. The letters were also out of sight of the medium, so that he could not tell which letter was indicated. The spirit power was supposed to revolve the wheel and make it stop at the desired letters, thus spelling out messages.

Professor Hare tried his apparatus with several mediums, some with whom he was personally well acquainted and obtained successful results. The apparatus spelt out messages from his father and from his uncle, and from these messages, Professor Hare was convinced of the reality of the spirit phenomena. The apparatus, however, was not uniformly successful, and some spirits communicating through other methods, stated that it was difficult, if not almost impossible, for spirit power to operate Professor Hare's apparatus. Professor Hare then received messages from his father which stated that, notwithstanding the initial success of the apparatus, it could not be generally operated by spirits, because the spirits have to use the eyesight of the medium to locate the letters in spelling out the words. It was explained that the spirit controlling the medium does not perceive by spiritual light, but by natural light, and has therefore to see the letters in order to spell out messages with them. The father of Professor Hare explained the first successful tests of the apparatus by saying that in these cases the controlling spirits were using the eyes of Professor Hare himself to locate the letters and were therefore, in a way, independent of the medium. He further explained that they had brought about the first successful tests expressly for the purpose of converting Professor Hare. Whatever the subsequent fate of the spiritoscope happened to be, therefore, it was successful for the first several attempts and was the means of converting Professor Hare to Spiritualism.

Professor Hare devised a great many other ap-

paratuses and experiments for testing out the spiritual phenomena, and in most of these he arrived at what, to him, were successful and convincing results. The experiments and descriptions of the various apparatuses are all contained in his book, *Experimental Investigations*, now out of print and available only in the larger libraries.

Professor Hare's investigations and experiments were in the nature of a forerunner to those of Sir William (then Professor) Crookes in England, which took place about fifteen years later, around 1870. The investigations of Sir William Crookes in the phenomena of materialization we have already considered in Chapter IV, although they perhaps might more appropriately have been included in this chapter. There are abundant cases and investigations of materialization, however, and we shall not lack material for a study of this phase. Sir William Crookes, however, did not confine his investigations of Spiritualism to materialization only, but instituted investigations and experiments in all the other phases of the physical phenomena and his results in this line were quite as impressive as those in materialization. In these experiments he established the reality of psychic force, as a separate and distinct force in nature and as allied to the forces of magnetism and electricity, and it was through this psychic force, Sir William Crookes showed, that the physical phenomena of Spiritualism were caused.

Most of Sir William Crookes's experiments were conducted with the American medium, D. D. Home, who was then staying in England, although he tells us also of experiments with Miss Kate Fox, of

Rochester, who was connected with the raps there, and with William Eglinton and others. His best recorded experiments, however, were with D. D. Home, whom he had at his house and laboratory as a guest and whom he had every opportunity to study under the best test conditions. During these experiments, Sir William learned to know Home very well and formed a very high opinion of his character. The results of his investigations he published in his *Researches in the Phenomena of Modern Spiritualism*, already referred to. The record covers practically the whole of the physical manifestations of Spiritualism, and though published more than fifty years ago, is as appropriate and applicable today as when it was written.

In the *Researches*, Sir William enumerates twelve distinct classifications of physical phenomena and gives illustrations of each. He writes:

I now proceed to classify some of the phenomena which have come under my notice. . . . My readers will remember that with the exception of cases specially mentioned, the occurrences have taken *place in my own house*, in the light, and with only my private friends present besides the medium.

1. The movement of heavy bodies with contact, but without mechanical exertion.

2. The phenomena of percussive and other allied sounds (i.e., raps, etc.).

The popular name of "raps" conveys a very erroneous impression of this class of phenomena. At different times during my experiments, I have heard delicate ticks, sharp metallic taps; a crackling like that heard when a frictional machine is at work.

These sounds are noticed with almost every medium,

each having a special peculiarity; they are more varied with Mr. Home, but for power and certainty I have met with no one who at all approached Miss Kate Fox. . . . I have had these sounds proceeding from the floor, walls; I have felt them on my own shoulder and under my own hands. I have heard them on a sheet of paper held between the fingers by a thread passed through one corner. I have tested them in every way I could devise, until there is no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means.

3. The alteration of weights of bodies.

4. Movements of heavy substances when at a distance from the medium.

I will briefly mention a few of the most striking instances.

My own chair has been twisted partly round, while my feet were off the floor. A chair was seen by all present to move slowly up to the table from a far corner when all were watching it; on another occasion, an arm chair moved to where we were sitting, and then moved slowly back again (a distance of about three feet) at my request. On three successive evenings, a small table moved slowly across the room.

5. The rising of tables and chairs off the ground without contact with any person.

On five separate occasions, a heavy dining-table rose between a few inches and $1\frac{1}{2}$ feet off the floor, under special circumstances which made trickery impossible. On another occasion, a heavy table rose from the floor in full light, while I was holding the medium's hands and feet.

6. The levitation of human beings.

The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room. On each occasion, I had full opportunity of watching the occurrence as it was taking place.

There are at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind —the Earl of Dunraven, Lord Lindsay, and Captain Wynne—their own minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of proofs.

7. Movements of various small objects without contact with any person.

8. Luminous appearances.

. . . in the light, I have seen a luminous cloud hover over a small heliotrope on a side table, break a sprig off and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about.

9. The appearance of hands, either self-luminous or visible by ordinary light.

I will select a few of the numerous instances in which I have seen the hands in the light.

A beautifully formed small hand rose up from an opening in a dining table and gave me a flower. This occurred in the light in my own room whilst I was holding the medium's hands and feet.

On another occasion, a small hand and arm like a baby's, appeared playing about a lady who was sitting next to me. It then passed to me and patted my arm and pulled my coat several times.

A hand has been repeatedly seen by myself and others playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near him.

10. Direct writing.

This is a term employed to express writing which is not produced by any person present. (Not automatic writing.)

I was sitting next to the medium, Miss Fox, the only other persons present being my wife and a lady relative, and I was holding the medium's two hands in one of mine. Paper was on the table before us and my disengaged hand was holding a pencil.

A luminous hand came from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness.

11. Phantom forms and faces.

12. Other mixed phenomena.

Sir William devised a series of experimental tests, much as Hare had done before him, to get exact and scientific proofs of the reality of the various phenomena and also to explain the force by means of which the phenomena were produced. His experimental tests all verified the conclusion he had previously formed of the reality of the phenomena, and from them he was able to formulate his theory of "psychic force" as the means by which the phenomena were produced.

This "psychic force" he explained to be a new kind of force, entirely unknown to science, but operating somewhat in the same nature as electricity. It was very closely connected with, if not identical with, the vital or nervous force of the medium, so that in the production of the phenomena, the medium's nervous or vital powers would diminish according to the amount or degree of the phenomena produced. In cases where minor phenomena were produced, the expenditure of vital force seemed inappreciable, but in cases where the phenomena were in great amount or duration, the medium would be

greatly weakened and sometimes almost prostrated.

Sir William's theory was that this psychic force, which existed chiefly in the medium's body, was the direct instrumentality and basis, for the production of the phenomena, but that the mental force of unseen intelligences was able to direct and control this force, by correlating with it, and thus to produce the phenomena. Though the basis of the phenomena was, therefore, in the vital or psychic force of the medium, yet the actual production and direction of the phenomena was in the unseen intelligences or spirits which operated this force. The idea that the psychic force of the medium could do these things unaided was regarded by Sir William as absurd, in view of the fact that the phenomena all showed intelligence, sending intelligible messages and answering intelligible questions.

This theory of Sir William's was greatly strengthened later by his experiments in materialization with the medium, Miss Florence Cook, described in a preceding chapter. In these experiments, Sir William obtained what to him was conclusive evidence that the psychic force or vitality of the medium is the principal basis for the production of the phenomena, and that in the phenomena of materialization, it is made to clothe the mind or personality of the spirit and to act as a vehicle or body for the spirit to manifest through. As a result of his conclusions, therefore, Sir William Crookes openly announced his belief in the survival of personality after death.

The physical phenomena described by Sir William Crookes are typical of the investigations and

experiences of most well-known investigators on the subject. Similar experiences are reported in detail by Sir Oliver Lodge, Myers, Camille Flammarion, Charles Richet, Lombroso and others. Myers reports phenomena witnessed in the presence of Stainton Moses, the medium, almost equally astounding to those related by Sir William Crookes. Stainton Moses was a medium for nearly every kind of spiritual manifestation, mental as well as physical, and many remarkable things have been related in connection with his mediumship by persons who knew him. Stainton Moses's guides, however, discouraged his use of physical manifestations, desiring him to preserve his powers for the higher and more mental phases of mediumship.

The researches of Sir William Crookes and the mediumship of Stainton Moses both occurred fifty years ago, when the scientific investigations of Spiritualism had just begun. In later years, around 1890, one of the most remarkable mediums ever known for physical manifestations appeared in the person of Eusapia Palladino, an Italian woman entirely devoid of an education, living in Italy. When first observed, she was employed as a servant in a house, where her remarkable mediumistic powers had attracted attention. By persons interested in Spiritualism, she was directed to the attention of scientific investigators in the subject, including Professor Cesare Lombroso, and in the investigations that followed, nearly all were convinced of the genuineness of the phenomena. Arrangements were then made for more extended and systematic investigations.

Seances were arranged in Milan in 1892 by a committee composed of Charles Richet, Professor of Physiology in Paris, Professor Schiaparelli, of Milan, Carl Du Prel, Ph. D., of Munich, Professors Brofferio and Gerosa, Doctors Fruzi and Ermacora, and M. Akskoff, Russian Councilor of State. Seventeen sittings in all were held and phenomena of very much the same nature as those described by Sir William Crookes took place. Objects were moved about the room by apparently invisible hands, tables were levitated in full light, hands appeared and touched the sitters and many other remarkable occurrences were observed. Practically all of the committee were convinced of the genuineness of the phenomena, although they differed somewhat as to the ultimate explanation to give for them.

In 1894, Eusapia Palladino was invited by Professor Richet to his summer residence on the Ile Roubaud in the Mediterranean and a series of sittings arranged. Sir Oliver Lodge, F. W. H. Myers and others were also invited to take part in the investigations. In the seances which took place, practically the same phenomena were witnessed as had been witnessed at the seances in Milan and at other places.

In 1901, Eusapia was invited to Genoa, where seances were held, attended by Professors Porro, Morselli, Borzanno, Venzano, Lombroso and others. At these seances the usual test conditions were observed, both of Eusapia's hands being held by the sitters and her feet being either tied or having the feet of a sitter rest on them. An account of one of the sittings is thus given by Professor Porro:

. . . We begin to perceive hands lifting and inflating the curtains, and advancing so far as to touch first one, then another, of the company, caressing them, pressing their hands, daintily pulling their ears, or clapping hands merrily in the air above their heads. . . .

A bouquet of flowers, placed in a carafe on the large table, comes over to ours, preceded by an agreeable perfume. Stems of flowers are placed in the mouth of sitter No. 5; and sitter No. 8 is hit by a rubber ball, which rebounds on the table. The carafe comes over to join the flowers on our table; it is then immediately lifted (by invisible means) and put to the mouth of the medium, and she is made to drink from it twice. . . .

The guitar took its flight around the room, coming to a standstill in the middle of the table, where finally it came to a rest. In a final supreme effort, Eusapia turns toward the left, where, upon a table, is a typewriting machine weighing fifteen pounds. During the effort, the medium falls exhausted and nervous to the floor; but the machine rises from its place and betakes itself to the middle of the table, near the guitar.

In full light, Eusapia calls Mr. Morselli, and controlled by the two persons next her, brings him with her toward the table, upon which is placed a mass of moulding plaster. She takes his open hand and pushes it three times toward the plaster, as if to sink the hand into it and leave an imprint and impression. Mr. Morselli's hand remains at a distance of more than four inches from the mass; nevertheless at the end of the seance, the experimenters ascertain that the lump of plaster contains the impression of three fingers—*deeper prints than it is possible to obtain directly by means of voluntary pressure.*

The medium, lifts her two hands, all the time clasped in mine and in those of sitter No. 5 (Morselli) and, uttering groans, cries, exhortations, she rises with her chair, so far as to place its two feet and the ends of its two front cross

bars upon the top of the table. It was a moment of great anxiety. The levitation was accomplished rapidly but without any jarring or jolting or jerking. . . .

There is more to follow. Eusapia was lifted still farther with her chair, from the upper part of the table, in such a way that sitter No. 11 on one side, and I, on the other, were able to pass our hands under her feet and under those of the chair.

Professor Porro then draws the following conclusions, which only partly favor the spiritistic hypothesis:

The phenomena are real. They cannot be explained either by fraud or hallucination. . . . While admitting that it is the most probable hypothesis that the intelligent beings to whom we owe these psychical phenomena are preëxisting, intelligent entities, and that they only derive from us the conditions necessary for their manifestation in a physical plane accessible to our senses, ought we to admit also that they are really the spirits of the dead?

To this question I will reply that I do not feel that I am as yet capable of giving a decisive answer. Still, I should be inclined to admit it, if I did not see the possibility that these phenomena might form part of a scheme of beings still more vast. (Quoted in Hereward Carrington's *Eusapia Palladina and Her Phenomena*, pp. 72-74.)

At seances in Naples in 1907, conducted in the laboratories of the University of Naples, in the presence of a number of well-known scientists, the following phenomena were witnessed, described by Professor Bottazzi. The medium's hands were held and her feet tied, as usual.

. . . The materializations were numerous and very important. Four times I saw an enormous black fist come out from behind the left curtain, which remained motion-

less, and advance toward the head of Mme. B. Immediately afterward, this lady said she had been touched on the cheek, the ear and the neck. The last time, the fist remained so long outside that when, at my request, everyone looked that way, it was distinctly seen by all. But what I am about to relate is perhaps the phenomenon which most impressed me.

I felt an open hand seize me from behind, gently, by the neck. Instinctively, I let go of Dr. Poso's right hand with my left, and I carried it to where I clearly felt this sensation of contact, and I found the hand which was touching me: a left hand, neither cold nor hot, with rough bony fingers which dissolved under pressure; they did not retire by producing a sensation of withdrawal, but they *dissolved, dematerialized, melted*.

Shortly afterwards, the same hand was laid on my head; I carried mine quickly to the spot, I felt it, I grasped it; *it was obliterated and again disappeared in my grasp. . . .*

Another time, later on, the same hand was placed on my right forearm, without squeezing it. On this occasion, I not only carried my left hand to the spot, but I looked, so I could see and feel at the same time. I saw a human hand, of natural color, and I felt with mine the fingers and the back of a lukewarm, nervous, rough hand. *The hand dissolved, and (I saw it with my eyes) retreated as if into Mme. Palladino's body, describing a curve.* I confess that I felt some doubts as to whether Eusapia's left hand had freed itself from my right hand, to reach my forearm; but at the same instant I was able to prove to myself that the doubt was groundless because our two hands were still in contact in the ordinary way. If all the phenomena of the seven seances were to disappear from my memory, this one I would never forget. (Quoted in Carrington's *Eusapia Palladino and Her Phenomena*, p. 115.)

Mr. Hereward Carrington, an American psychic investigator of repute, has written a book, in which

the above two extracts are included, entitled, *Eusapia Palladino and Her Phenomena*, in which a complete review of all her various seances and phenomena is contained. Mr. Carrington in his work also gives a record of seances which he himself had with Eusapia. He states that while in London, he was one of a committee of three appointed by the Society for Psychical Research to investigate Eusapia's phenomena. The other two members were the Honorable Everard Feilding, Secretary of the Society for Psychical Research and Mr. W. W. Baggally, a member of the Council of the English S. P. R. and an expert conjurer. Mr. Carrington himself also is known as a very expert conjurer. Both being acquainted with all the tricks of fraudulent mediums, it was believed that they could give an authoritative decision regarding Eusapia's phenomena and to detect any tricks, if she used any.

The seances were held in Naples in 1908. The strictest kind of test conditions were imposed, the medium's hands being held and her feet being tied. All the phenomena, however, occurred just as they had in the other seances, and Mr. Carrington, for one, was completely convinced of their reality. In his book, *Eusapia Palladino and Her Phenomena*, he gives an account of these seances together with his own views and conclusions regarding them. In explaining them, he propounds a theory of psychic force very much the same as that of Sir William Crookes before him. This theory he states as follows:

When hands, faces and forms appear, when conversations are carried on with these forms, in a language unknown to the medium, about matters private and unknown

to her, it seems preposterous to attempt to explain these facts in any other way than to admit that a spiritual entity is present and active there. The spiritistic hypothesis is the only one that in any way explains the facts, and I shall accordingly adopt it, until some better explanation is forthcoming.

Granting, then, that a spiritual intelligence is active, how are we to conceive that it produces these effects? "Spirit" being supposedly pure mind, or closely related to it, it cannot act upon the material world directly, or effect changes in it. In order for this to take place, there must be some intermediary, as I have before insisted upon; but I now think we are in a position to see in what this intermediary consists. *It is the nervous, vital force of the medium, externalized by her beyond her body and utilized by the manifesting spirit for the purposes of its manifestation.* We might conceive that this vital energy is utilized by the manifesting intelligence, who imbibes and clothes himself with it, as it were—creating a sort of temporary fluidic body through which it can manifest—can come in contact with the material world, move material objects, be seen, felt and even photographed. Normally, such an intelligence would be separated from our world by a veil of sense; but now, a link is supplied, enabling the phantom to be more "material" in a way, for the time being—sufficiently so, at least, to cause the various manifestations we have recorded, and to produce the materializations so frequently attested to in Eusapia's seances. The vitality would act as a sort of sheath or cloak, a semi-material substance through and by means of which a spirit can manifest to us here and initiate the varied phenomena witnessed at Eusapia's seances. (pp. 299–300.)

Eusapia Palladino, like all mediums, encountered charges of fraud in connection with her seances, but nothing deliberately or truly fraudulent was ever

substantiated against her. She died in 1918, having during her life been one of the greatest mediums for purely physical manifestations ever known.

Of recent years, perhaps the most noteworthy investigation in the field of physical phenomena is that conducted by Dr. J. W. Crawford, of Glasgow University, Scotland, from 1914 to 1920. Having satisfied himself that the various phenomena observed in the physical manifestations were real, Dr. Crawford set about finding an explanation of their *modus operandi*; and in the course of his investigations, he arrived at some very important discoveries concerning the nature and uses of the "ectoplasm" by which the phenomena were produced. This ectoplasmic substance had already been observed and described by investigators previous to Dr. Crawford, and the name "ectoplasm" had been given it by Professor Charles Richet of Paris. Dr. Crawford, by careful experiments and photographs, showed the part it played in the physical manifestations and in materialization.

The medium for the investigations was Miss Kathleen Goligher. The sittings were entirely unprofessional in nature, the circle being entirely a private one composed of the members of the Goligher family and Dr. Crawford.

At the sittings, most of the phenomena previously noted in the case of other physical mediums took place. There were raps, levitations of objects, table moving and partial materializations. In order to prove the objectivity of the raps and other auditory phenomena, Dr. Crawford had a blank phonograph record made and placed in the room where the raps

were being produced. The record which resulted plainly reproduced the raps and other noises so distinctly that they could be plainly heard in a hall of 500 people at which Dr. Crawford exhibited the record. These raps during the seance answered questions and showed other evidences of intelligence.

Remarkable cases of levitation took place during the seances. Large tables were suspended in the air and turned round, without visible support, and on one occasion at which Sir William Barrett was present, a large table was lifted from the floor into the air, with Sir William sitting on it.

On careful and minute observation of the phenomena, Dr. Crawford found that the levitations of objects were effected by means of certain projections or extrusions of a plasmic force from the body of the medium. These plasmic projections were independent of the will of the medium and were without her knowledge, she being in a state of trance. The structures were usually of a white, partly luminous nature, and, for purposes of levitation, were usually in elongated or rod-like form. When these rod-like forms were projected, and brought in contact with objects to move them, the body of the medium acted as a sort of lever to support the weight. In this way, objects such as tables, chairs and even persons could be moved without visible contact. The elongated or rod-like form of the ectoplasm, however, was not its only or natural form, but was simply the convenient form taken by it in order to accomplish the desired results. The ectoplasmic substance was observed in a great many other different shapes, sometimes flowing and sometimes in other forms.

Dr. Crawford examined these structures carefully and even had photographs taken of them by flashlight. These photographs, a great number of which are reproduced in his book, *The Psychic Structures at the Goligher Circle*, are very remarkable indeed, and clearly show the plasmic structures in various forms. Sometimes, the substance is cloud-like, sometimes like a fleecy garment or veil, sometimes like projecting rods and sometimes like white, viscous wax. The photographs are all remarkably distinct and leave no ground for conjecture.

Dr. Crawford's explanation of the plasma was that it is a sort of ethereal or semi-material matter contained within the organism of the medium and that it serves as the intermediary or connecting link between the mind and the body. This explanation, we have already seen, was the one used by Sir William Crookes in his hypothesis of "psychic force," and also that of Hereward Carrington in his hypothesis of vital force, both kinds of force being considered as intermediary between the mind and the body. The psychic force of Sir William, the vital force of Mr. Carrington and the plasm of Dr. Crawford, together with the ectoplasm of Professor Richet, are doubtless all the same thing, although it appears that in the case of the plasm and ectoplasm there is more material substance, drawn from the medium and perhaps also from the sitters, which clothes and gives form to the psychic or vital force. The best explanation is that the psychic or vital force of the medium is the basis, and that it becomes more material and objective as it takes on more material substance; for the psychic or vital force can-

not itself be made visible to the senses and has to be materialized or clothed with more material substance. This more material substance is also doubtless drawn from the medium's body, and, as we learn from the spirit controls in the seances, it is also drawn in part from the sitters and from the atmosphere. In ectoplasm, therefore, there is both a force aspect and a substance aspect.*

This plasmic substance, thinks Dr. Crawford, is present in all human bodies, but in greater amount in the body of the psychic or medium, where it is contained in sufficient force and amount for the production of visible phenomena. The plasmic structures do not themselves cause the movements of objects, but simply serve as the necessary agents or means by which the wills of excarnate spirits produce the results; for just as in the human organism, the plasmic substance is the means or link by which the mind comes into contact with and moves the body, so, in the case of table-moving, the plastic structures are the connecting link by which the wills of excarnate spirits can come into contact with and move the tables.

The consideration of these plasmic structures naturally brings us to the subject of materialization, for it is out of this plasmic substance that materializations are produced. Dr. Crawford's experience of this plasmic substance was chiefly in the form of rods or cantilevers, by which objects were levitated. He observed many instances of partial materialization, such as hands and arms, but there were no

* This explanation is practically the same as that given by Dr. Crawford himself.

complete or well-defined materializations in his experiments. In complete materializations, the plasmic matter is in greater abundance and sufficient to allow faces, busts and frequently the complete form of persons to be produced. For the production of these phenomena, a materializing medium is necessary—one who has the power to produce the plasmic matter in the amount required.

There have been many different investigations of the phenomena of materialization. One of the earliest and best was that conducted by Sir William Crookes with Miss Cook, at which the spirit of Katie King materialized. We have already considered this classic instance in our fourth chapter. After Crookes's experiments, there were several other investigations of the phenomena, both in Europe and America, prior to the year 1900. But the best and most completely reported investigations were those held shortly after 1900 by Richet, Schrenck-Notzing, Mme. Bisson and Dr. Geley, respectively, with a great many other noted people assisting. These investigations will be considered in our next chapter.

CHAPTER VII

THE PHYSICAL PHENOMENA OF SPIRITUALISM—(*Continued*)

WE will begin our consideration of the phenomena of materialization with the experiments of Professor Richet, who is Professor of Physiology in Paris. Professor Richet has conducted experiments in psychical phenomena for over thirty years, as his recent book, *Thirty Years of Psychical Research*, published in 1923, bears witness. It was Professor Richet who created the term “ectoplasm” to describe the plasmic structures previously considered, and this term is now the one generally accepted and used by investigators of the phenomena. Professor Richet has given a complete account of his psychical activities in the book above referred to, and it is from it that we draw our account of his records of materialization.

The first materialization seance described by Professor Richet was one that took place in 1905, in Algiers, Africa, where he had been invited by friends to observe the phenomenon. The medium was a young lady by the name of Marthe Beraud, who had been betrothed to the son of General Noel, one of the investigators. The son had died in the Congo before the marriage took place. Marthe Beraud is described by Professor Richet as “an intelligent and

lively young lady, who wears her hair short and is a bright eyed brunette." He adds that she was the medium later studied by Mme. Bisson and Dr. Schrenck-Notzing.

At the seance in Algiers, there were present General and Mme. Noel, Mlle. X, M. Delanne, editor of the *Revue de Spiritisme*, Professor Richet and two younger sisters of the medium, Marie and Paule. Light was given by a photographic red lamp. Everything in the room could be seen perfectly well.

The materializations produced during the seance were very complete. The figure of Bien Boa, an Arab, appeared with a helmet, five or six times, under most satisfactory test conditions. Professor Richet remarks that it was inconceivable that the materialized figure could be the medium, because both Marthe and the materialized figure were seen at the same time, and Marthe, in order to masquerade as the figure, would have to have brought the helmet to the room and concealed it afterwards, all of which was impossible under the conditions of test. In the seance, Bien Boa walked and moved about, his eyes could be seen looking round and when he tried to speak his lips moved. He seemed so much alive that they could hear him breathing. Professor Richet writes:

However striking this was, another experiment seems to me more evidential. Everything being arranged as usual, after a long wait, I saw close to me, in front of the curtain which had not moved, a white vapour, hardly sixteen inches distant. It was like a white veil or handkerchief on the floor. This rose and became spherical. Soon it was a head just above the floor; it rose up still more, enlarged

and grew into a human form, a short bearded man dressed in a turban and white mantle, who moved, limping slightly, from right to left before the curtain. On coming close to General Noel, he sank abruptly to the floor with a clicking noise like a falling skeleton, flattening out in front of the curtain. Three or four minutes later, close to the General, not to me, he re-appeared, rising in a straight line from the floor, born from the floor, so to say, and falling back to it with the same clicking noise.

Several photographs were taken by Delanne and myself, stereoscopic and other. They show some interesting details on which Sir Oliver Lodge has made acute criticisms, saying that they were the best metapsychic photographs he had seen. (*Thirty Years of Psychical Research*, pp. 504-508.)

Professor Richet goes on to give an account of another interesting seance with Marthe Beraud at the Villa Carmen in Algiers. At this seance Bien Boa appeared and brought with him an Egyptian girl from whose head Professor Richet clipped a lock of materialized hair. He says:

On the next day, preceding my departure, after a long stay at Algiers, Bien Boa, speaking by the voice of Marthe said, in order to detain me, "Stay! you will see her whom you desire." It will easily be understood that I stayed.

On the next day, as soon as the curtains were drawn, they were re-opened, and between them appeared the face of a young and beautiful woman with a kind of gilt ribbon or diadem covering her fair hair and the crown of her head. She was laughing heartily and seemed greatly amused; I can still vividly recall her laugh and her pearly teeth. She appeared two or three times showing her head and then hiding it, like a child playing bo-peep. The General said to me, "Put your hand behind the curtain and

you can touch her hair," which I did. . . . I then received a light tap on the back of the hand, and a voice from behind the curtain said, "Bring scissors tomorrow." I brought the scissors next day. The Egyptian queen returned, but only showed the crown of her head with very fair and abundant hair; she was anxious to know if I had brought the scissors. I then took a handful of her long hair and was about to cut a lock high up, when a firm hand behind the curtain lowered mine, so that I cut only about six inches from the end. As I was rather slow about doing this, she said in a low voice, "Quick, Quick," and disappeared. I have kept this lock; it is very fine, silky and undyed. Microscopic examination shows it to be real hair. Marthe's hair is very dark and she wears her hair rather short. (pp. 508-509.)

All this of course, seems more like fiction than fact; but we must remember that these things were carried on under very strict test conditions and that Professor Richet has himself taken part in perhaps a hundred like seances under the same strict test conditions and with other trained investigators. Practically all of these investigators have agreed that the phenomena are genuine; so much so indeed, that they are no longer primarily concerned about proving the genuineness of the phenomena, but rather in finding out the details of the manner of their production and the nature of the ectoplasmic matter through which they are produced. In the light of these later experiments, therefore, there is no good ground to doubt that the things described by Professor Richet actually did take place and that the lock of hair was in reality a lock of spiritual hair materialized for the purpose. There have been many other instances of locks of hair being cut from the heads of materialized spirits,

as well as spirit drapery, clothing, etc., cut from the materialized drapery and clothing of spirits, and all these cases seem to be very well authenticated, as to their genuineness. Sir William Crookes himself relates instances of this kind, experienced by himself.

The fact that the hair proved to be real hair, like the fact that the drapery frequently cut from materialized drapery proves to be real substantial drapery, appears at first sight to jar rather unpleasantly upon the mind of the would-be believer. Such a would-be believer would, perhaps, rather expect to find the lock of hair to be of a very artificial and insubstantial nature, and such as to gradually dissolve and disappear after being kept a short while. But it is a well-established fact that all things produced at materializations, together with the so-called "apports," prove to be real and substantial and in no way differing from the ordinary real things. By hypothesis, this is so because the actual spiritual counterparts of these objects, by means of the connecting link of ectoplasm, simply take on material substance and thus become actually materialized. The lock of hair cut off was therefore a lock of the spirit's real hair which had taken on sufficient ectoplasm and other matter to become normally material.

Perhaps the most complete and conclusive experiments in materialization, however, were those conducted jointly by Mme. Bisson and Baron Schrenck-Notzing in Munich, Germany, between the years 1911-1913. The medium was the same one that Professor Richet had experimented with in Algiers, Marthe Beraud, but in the experiments of Schrenck-

Notzing and Mme. Bisson she is referred to under the pseudonym of Eva C. This was in order to shield the medium and her family from undue notoriety. The records of the experiments are contained in two books, one by Mme. Bisson, *Les Phénomènes dits de Matérialisation*, and the other by Schrenck-Notzing entitled, *Phenomena of Materialization*, published in 1913. Baron Schrenck-Notzing's work is a large one, containing a record of over a hundred seances and an equal number of excellent photographs, which reproduce the various materializations in excellent detail. The book is unquestionably epoch-making in this line of research, and an earnest perusal of the records and a study of the photographs cannot fail to impress anyone as to the actuality of the phenomena.

The seances described in Baron Schrenck-Notzing's book were held at the home of Mme. Bisson, with usually only Mme. Bisson, Schrenck-Notzing and one or two other trained investigators, besides the medium, present. The medium, Eva C. (Marthe Beraud) served in an entirely unprofessional capacity, accepting no fees for her services, and acting simply from a desire to serve Mme. Bisson. Every possible precaution was taken to prevent deception. The medium was actually undressed before each seance and carefully examined, and then clothed in a tight fitting dress. In the seances alone with Mme. Bisson she was entirely nude. The cabinet was carefully examined before every seance and many other precautions taken, some of which appeared entirely unnecessary and superfluous. During the seance, the light in front of the curtain was sufficient to

allow large print to be read. Behind the curtain, there was a red and a white light that could be turned on at will. Three cameras were focused on the cabinet, ready to be worked at a signal.

The phenomena which followed from these conditions were most remarkable. Forms and faces were seen partially and completely formed, and all stages of the process of materialization observed. First, the white fleecy ectoplasm could be seen emerging from the body of the medium, usually from the mouth, hands or shoulders, and, collecting in a waxy mass in the lap or one the shoulders of the medium, would gradually be built up into a luminous form or face of a person. All the processes of the appearance and disappearance of the ectoplasm were observed, together with its forming into figures and faces, and all these stages are clearly and distinctly seen in the photographs. An account of one of the sittings, which took place on November 22, 1911, is thus given by Schrenck-Notzing in his book, *Phenomena of Materialization*:

Immediately after the beginning of the sitting, a white mass, the size of her two hands, appeared in Eva's lap. . . . To the left of the medium in a corner, a white form was visible resembling a pile of white stuff. . . . The mass was about 5 or 6 feet from the curtain and 28 inches from Eva's face, and appeared to assume a head-like form, but the curtain closed again. When the curtain was again withdrawn, the incident light seemed to illuminate a female face, which shyly and slightly exposed itself to the light and approached us. The apparition was on the medium's left. At our request, Eva, who herself wished for a good photograph, caused the phenomenon to take up its position

on the right side of the head, so that it could be taken simultaneously by the several cameras. . . .

After the interruption caused by the flashlight, a head, apparently freely suspended, approached the opening of the curtains and was clearly recognized by Mme. Bisson and myself. In size, it resembled a child's head, which was clothed like that of a nun with a small veil. During these creations, Mme. Bisson, as if moved by an unconscious impulse, suddenly seized Eva's hand. At the same moment, I saw the head, which was on the medium's left, sink to the ground with lightning speed and disappear.

When the little head showed itself again, the author heard Eva speak at the same time. She wished that Mme. Bisson should cut a lock of hair off the head. As the apparition approached, Mme. Bisson took with her left hand, a pair of scissors which I held out to her and then, under my eyes and while I could observe everything quite closely, took a lock of hair and cut off a length of about 4 inches. She at once gave the hair to me and I took charge of it.

The materialized structure suddenly disappeared in the direction of the medium, accompanied by a scream from Eva. It seemed as if the substance dissolved and was re-absorbed by the medium's organism.

As the successful photographs show, Eva has widely opened the curtains with her right hand, so that her whole body is visible. Her face, bent towards the left and front, is painfully contracted. . . . In spite of the smallness of the materialized face, it corresponds more to the type of a young woman's than a child's face. The pretty mouth, with the dimples in its corners, the slender and regularly built nose, the rounded and rather broadly developed chin, the well-nourished curve of the cheek, together with the vivacious expression of the eye, express a certain brightness and contentment which might correspond to an age of twenty or twenty-four years. (pp. 130-132.)

Another sitting, held on May 8, 1912, is described as follows:

Present, Mme. Bisson Schrenck-Notzing and his wife.

At the opening of the curtains a masklike face was seen attached to the medium's back hair. It resembled a half soft pulp, traversed by softer material, and kneaded into shape. Only the forehead and eyes were recognizable, which gave the impression of a female face. The shape was seen, sometimes to the right and sometimes to the left, of the medium (on her shoulders), and sometimes appeared to detach itself from her body and remain freely suspended, while her head and hands were under visible control. The structure moved forward once as far as the curtain. Once it subsided on Eva's head. While the lower part touched her hair, the upper part sank slowly backward, as if the formation was about to flatten itself out and cover Eva's head as with a veil. I succeeded in photographing the peculiar formation on Eva's right shoulder.

The photographs show a remarkable half-finished structure arrested in its development. It is fastened to the hair of the back of Eva's head on the right, and does not appear to exceed in size the face of a new-born baby or a fairly large doll." (*Phenomena of Materialization*, p. 158.)

The experiments of Mme. Bisson and Schrenck-Notzing, substantiated by the hundred or more of most remarkable photographs, may be said to have established the fact of materialization and that of the agent of its production, ectoplasm, on a firm scientific basis, so that they have the same claim to recognition as other scientific facts. The experiments proved conclusively that the ectoplasmic substance emanated from or oozed out of the body of the medium. As to the ultimate cause of the phe-

nomena, that is, whether they were caused by spirits or not, the investigators preferred to suspend their judgment, committing themselves to only that which they positively knew.

After Mme. Bisson and Schrenck-Notzing's experiments with Eva, she was taken charge of by Dr. Gustave Geley of Paris for further experiments. He had her for three months in his own laboratory, and, under the most careful precautions, succeeded in getting phenomena of materialization equal to those of Mme. Bisson and Baron Schrenck-Notzing. Dr. Geley's investigations are of especial importance from the fact that he made a special study of the ectoplasm observed in the formations and perhaps gained better knowledge of it than any previous investigator. In his book, *From the Unconscious to the Conscious*, he includes the results of his experiments with Eva and his conclusions regarding the nature of ectoplasm. Following is his summary of the experiments:

' After my study of Eva for three consecutive months in my own laboratory, I can now give a synthetic résumé of my experiments and records:

I have been able to see, to touch and to photograph the materializations of which I am about to write.

I have frequently followed the event from its beginning to its end, for it was formed, developed and disappeared under my own eyes. . . .

With Eva, the mode of operation necessary to produce materialization is very simple; the medium, after having been seated in the dark cabinet, is put into the hypnotic state slightly, but enough to involve forgetfulness of the normal personality. This dark cabinet has no other purpose than to protect the sleeping medium from disturbing

influences and especially from the action of light. It is thus possible to keep the seance room sufficiently well lit for perfect observation.

The phenomena appear after a variable interval, sometimes very brief, sometimes an hour or more. They always begin with painful sensations in the medium. . . . The substance exudes specially from the natural orifices and extremities, from the top of the head, from the nipples and the ends of the fingers. The most frequent and most easily observed origin is from the mouth; the substance is then seen to proceed from the interior surface of the cheeks, the roof of the palate and the gums.

The substance has variable aspects; sometimes it appears as a plastic paste, a true protoplasmic mass; sometimes as a number of fine threads, sometimes as a wide band, sometimes as a fine tissue of ill-defined and irregular shape. . . .

The quantity of the substance externalized is very variable; sometimes there is extremely little, sometimes it covers the medium completely, like a cloak. . . .

It seems soft and somewhat elastic while spreading. . . . Sometimes it feels like a spider's web touching the hand of the observer. . . . It is mobile. Sometimes it is slowly evolved, rises and falls, and moves over the medium's shoulders, her breast or her lap with a crawling reptilian movement; sometimes its motion is abrupt and rapid; it appears and disappears like a flash.

It is extremely sensitive, and its sensitiveness is closely connected with that of the hyper-aesthetised medium, and touch reacts painfully in the latter.

The substance is sensitive even to light rays; a light, especially if sudden and unexpected, produces a painful start in the medium. However, nothing is more variable than light effects; in some cases, the substance can even withstand full daylight. The magnesium flashlight causes a violent start in the medium, but it is borne and allows of instantaneous photographs. . . .

On many occasions, these (ectoplasmic) representations have been formed from beginning to end under my own eyes. I have, for instance, seen the substance issue from the hands of the medium and link them together; then, the medium, separating her hands, the substance has lengthened, forming thick cords, has spread and formed fringes, like epiploic fringes. Lastly, in the midst of these fringes, there has appeared, by progressive representation, perfectly organized fingers, a hand or a face. (*From the Unconscious to the Conscious*, pp. 53-57.)

These experiments of Dr. Geley, together with those of Richet, Mme. Bisson and Schrenck-Notzing, would seem to leave not the slightest doubt as to the actuality of the phenomena of materialization, and these phenomena may now be said to be established scientific fact. All the investigators were unanimous in the opinion that the phenomena were actual and genuine phenomena. But as to the exact explanation and significance of the phenomena, the investigators were not always of the same mind. Mme. Bisson, Baron Schrenck-Notzing and Dr. Geley withheld their opinion as to the ultimate explanation of the phenomena, but many others of the experimenters and witnesses were of the opinion that the phenomena were just what they claimed to be—namely, evidences and manifestations of departed human intelligences. The ectoplasm they, like all the others, believed came from the body of the medium, but the form and shape of the ectoplasm—the materialized faces, hands and other forms—they believed came from the direct activity of spirit intelligences, which moulded the ectoplasm into the shapes and forms described.

Such is the theory held by most of these investigators and practically all the points in this theory seem borne out by the facts. The other investigators who do not wholly accept this theory, hold that while the ectoplasm is unquestionably real and exudes from the body of the medium, nevertheless the resulting forms are not to be considered as necessarily produced by spirit activity, but that they may be produced either by some unknown and unconscious force or intelligence existing in the body of the medium or in universal nature outside of it. We have already seen in our consideration of the phenomena of Eusapia Palladino, that Professor Porro thought that the phenomena might be caused by some unknown and non-human intelligences existing in universal nature outside of man.

The principal one of those who seek the explanation of the phenomena in some kind of unknown force or intelligence in the mind of the medium is Professor Richet himself, the originator of the term ectoplasm. Professor Richet admits that the phenomena are unquestionably genuine and that they strongly point to the existence of outside mental agencies, but for metaphysical reasons alone, he cannot bring himself to accept the spiritistic explanation. He cannot, he says, believe that our minds can survive the destruction of the brain; and from this materialistic objection alone, he declines to believe that spirits actually produce the manifestations. Apparently, if his metaphysical objections were answered, and he could conceive of mind as existing apart from the material organism, he would be ready to accept the spiritistic hypothesis; for he

admits that the phenomena are produced "as if spirits produced them." But on account of his metaphysical inability, he prefers to believe that the phenomena are produced by some subliminal and unknown powers of mind.

It is, of course, impossible for the spiritualists to meet objections of this kind, for the "unknown causes" being unknown, neither the spiritualist nor the objector himself, has any definite idea of them and cannot, therefore, argue intelligibly about them. All the spiritualist can do is to point to his positive evidence—the fact that the forms assume recognizable and human shape and frequently answer questions intelligibly—and to contrast this evidence with the wholly negative evidence on the part of the holders of the "unknown cause" and "subconscious mind" theories. As most often happens, however, the holders of these latter theories hold to them only until they have become acquainted with more facts or learn something of the spiritualistic philosophy concerning the nature and mode of existence of life after death, and they then quickly relinquish them for the spiritualistic explanation.

There are usually three well-defined stages through which most psychic investigators go. The first one is to assume that the manifestations are fraud; but upon meeting with incontrovertible evidence of their genuineness, the investigators then proceed to the second position, which is to explain all the phenomena by the hypothesis of unknown, subconscious or subliminal forces within the organization of the medium. After spending quite a while in this second position, however, and using it

to build various metaphysical theories upon, they finally meet with further evidence and learn something of the spiritualistic philosophy, and then they proceed to the third stage, where they relinquish the subconscious and subliminal theories and openly and avowedly accept the spiritistic hypothesis.

Such are the stages through which practically all of our noted psychical researchers who have accepted Spiritualism have passed. Instances of this may be enumerated as follows:

Frederick Myers, who first formulated the subliminal theory. He relinquished it before his death in favor of the spiritistic hypothesis.

Sir Oliver Lodge, who for a long time held out against the spiritistic hypothesis, accepting the telepathic or subliminal hypothesis instead. Additional evidence, however, caused him openly to avow the spiritistic explanation.

Richard Hodgson, who for a long time combated the spiritistic hypothesis and then finally accepted it.

Sir William Barrett, one of the original founders of the Society for Psychical Research. For a long period he held to the belief that telepathy could account for the messages received. Several years before his death, which occurred in 1925, he unreservedly accepted the spiritistic explanation, as attested by his book, *On the Threshold of the Unseen*.

Mrs. Sidgwick, wife of Professor Sidgwick. From utter skepticism she passed to the position of explaining the facts by telepathy from the living. Her latest position is that of explaining the facts by telepathy from the dead.

Professor Sidgwick, one of the first presidents

of the S. P. R. and an earnest investigator, was still holding to the subliminal and telepathic hypothesis when he died in 1900, but he seriously entertained the spiritistic hypothesis and would likely have accepted it, as did Myers and Hodgson, had he lived.

Cesare Lombroso, the Italian scientist and investigator and the discoverer of Eusapia Palladino. He at first fought the theory of Spiritualism, while accepting the facts. He finally accepted the spiritistic explanation of their production, in his book, *After Death, What?*

Hereward Carrington, who before his experiments with Eusapia Palladino, had regarded all physical mediumship as fraudulent and wrote a book to prove it. He was for quite a while a believer in the subliminal self theory. He finally accepted the spiritualistic explanation.

Dr. J. A. Hill, author of many books on Spiritualism, including his well-known *History of Spiritualism*, who, even up to the last few years, could not accept the spiritistic hypothesis. His last book, however, published in 1924, is an open avowal of his belief in Spiritualism, and a frank recital of the steps which finally led him to accept it.

Most of the investigators named have shown us openly in their published activities and works, the various steps by which they arrived at the spiritistic hypothesis, and these steps have usually been first, assumption of fraud; second, explanation by the subliminal, the telepathic or the subconscious theory; and third, ultimate acceptance of the spiritistic hypothesis.

The point we wish to make is that the hypothesis

of unknown, subliminal, or subconscious forces as creating these phenomena is a decidedly transitory and unstable one, and that no serious investigator ever holds it very long. It serves simply as a pause for investigators, during which time they can further consider the matter, before openly giving acceptance to the spiritistic theory. Frank Podmore, the author of a history of Spiritualism, was one of the most persistent in holding to the subliminal theory, after first, in his *History of Spiritualism*, practically explaining the whole matter as fraud; but even Podmore, in his later book, *The Newer Spiritualism*, wavers somewhat in his allegiance to the subliminal theory; for he says in speaking of Mrs. Piper's mediumship, "Taken as a whole, the correspondences are so numerous and precise, and the possibility of leakage to Mrs. Piper through normal channels so effectually excluded, that it is impossible to doubt that we have here a proof of supernormal agency of some kind—either telepathy by the trance intelligence from the sitter, *or some kind of communication from the dead.*"*

Another famous investigator who accepted the subliminal explanation, but did not get quite to the spiritistic explanation, was Professor William James. He, like Podmore, however, seemed at times very close to accepting the spiritistic hypothesis, and there is considerable ground for believing that he did actually accept it, though he never openly stated it.

Returning however, to the subject of materialization, there is one feature of these phenomena that

* The italics are our own.

we have not given sufficient attention to in our consideration of the above experiments: that is, the matter of recognition or actual identification of the materialized forms.

In the experiments of Mme. Bisson, Schrenck-Notzing and Dr. Geley, the point of recognition or identification of the forms and faces, does not seem to be greatly stressed. Their chief interest, it seems, was in the study of the ectoplasmic structures themselves rather than in the recognition or identification of particular forms.

There are numerous other cases, however, where the materialized forms have been clearly recognized. Sir A. Conan Doyle relates some very good instances of his own experience in his book, *Our American Adventure*. The first instance was at a seance with Miss Ada Besinnet at Toledo, Ohio. At this seance, Sir Arthur says that he clearly saw and recognized the face of his mother and that of his nephew.

Twice during the sittings I have seen beyond all doubt or question the faces of the dead in front of me, once that of my mother and once that of my nephew, Oscar Horning. The latter smiled at me. I saw the flash of his teeth and I noticed his large grey eyes, while those of the medium are hazel.

Both my mother and my nephew were looking very well and happy, cleancut and refined in expression, though my mother retained, or at any rate reproduced, her wrinkles. I may add that one of these sittings was in my own house, on which occasion every one of my non-spiritualist friends had the same experience.

. . . Then came others with a certain suggestion of

various friends on the other side, but none so clear that I could swear to it.

Captain Widdecomb had the same experience, many faces, but none surely recognizable.

Mr. Keedick was more fortunate. I suddenly heard him cry, with a gasping note of extreme surprise and emotion, "Shackleton!" The great explorer, who had been an intimate friend, had suddenly appeared with his face as clear as life and within a few inches of his own. Those who know Mr. Keedick will be aware that he is a strong-nerved, practical man, and the very last to imagine such an incident. (*Our American Adventure*, pp. 116-120.)

At another seance in Los Angeles, with the medium, Mr. Jonson, Sir Arthur again saw and recognized his mother, although not so clearly as in the seance with Miss Besinnet, at which he says, "I saw every smallest detail of her face."

The exact way in which spirits use the ectoplasmic material to represent and mirror forth their particular features and characteristics, has not been definitely determined by investigators; but the theory is that the spirit builds up this ectoplasmic material around its own features, which in the process become "materialized." This materialized coating then becomes a real vehicle for the spirit to manifest through, just as the matter of its body did during its earthly life, and this materialized coating then materially represents and mirrors forth the features and characteristics of the spirit.

The production of materialized forms for purposes of recognition is not altogether a simple and easy matter, according to the reports of the spirits themselves at these seances. It must not be thought

that these seances are always conducted in utter silence on the part of the spirits. The spirits themselves, at the seances, are frequently able and willing to answer questions and to explain the *modus operandi* of the materializations. They say that every good materialization seance is conducted and managed by one or more "spirit chemists" on the other side, who have to employ expert knowledge in bringing about the proper conditions for the production of ectoplasm and in using this ectoplasm for the proper production of forms. They say that for purposes where recognition is not required, a single figure or kind of ectoplasmic dummy is prepared which may be used in turn by every spirit that manifests.*

But where recognition is required, the forms have to be prepared with more care and have to be specially built up around the spirit, and the spirit has to exercise considerable will-power and concentration to hold the ectoplasmic material in the proper form so as to make visible his particular features and characteristics. So great is the effort of concentration required to hold the form together, that a spirit in full form materialization is usually able to speak only a few words and these the words it has determined upon in advance. It cannot carry on a conversation to any great extent because all its attention is taken up in holding the ectoplasmic form together. For purposes of speaking and conversing, usually only the vocal chords are material-

* For information on the theories of materialization, see, *The Shadow Land*, by Madame d'Esperance, one of the most remarkable materialization mediums ever known. Also Schrenck-Notzing's, *Phenomena of Materialization*.

ized and these can be manipulated with much greater ease.

Leaving this part of our subject, however, we will now briefly consider two other phases of physical phenomena, namely, slate-writing and spirit photography.

The first of these, slate-writing, consists of writing usually on the inside of two slates bound or tied together, which writing is supposed to be done by spirits. Usually the sitter, in the presence of the medium and with the slates in sight, asks a question, either mentally or writes it on paper, and the little piece of slate pencil within the two slates writes out a message on the slates. The few well-known slate-writing mediums usually allow the sitter to bring his own slates and after they are bound together, either with a rubber band or tied, the sitter may hold on to one end of the slates while the medium holds the other end. The writing on the inside of the slates is usually clearly audible and proceeds with a distinct scraping sound, with vibrations distinctly noticeable in the slates. The little piece of pencil sometimes writes fast and furiously and apparently far quicker than the normal hand can write. The dotting of the "i's" and the crossing of the "t's" is distinctly audible, the former causing a distinct jar in the slates and sounding as if someone were hitting down on the slates with a pencil. When opened, there are usually found messages written out in answer to the questions, usually in different handwritings.

Slate-writing is a rather infrequent form of spiritualistic phenomena, there having been only a

few good slate-writing mediums in the history of Spiritualism. In the early period of Spiritualism, Slade and Eglinton in England were both well gifted in this line, although both suffered from so-called exposures.

In America, the most famous slate-writing medium has been and still is, Pierre L. O. A. Keeler, formerly a resident of Washington, D. C., but now residing in Pittsburgh. For over thirty years he has practised his art before the public, charging a small fee for his sittings. During this time, hundreds and even thousands of men and women have had sittings with him, and have had the opportunity to judge of his gift. There has been much controversy by psychical researchers regarding the genuineness of his slate-writings, some investigators being satisfied and convinced with their results, while others have come away from the sittings skeptical and convinced that fraud entered in.

Mr. Hereward Carrington in his book, *The Physical Phenomena of Spiritualism* (written however, before his definite conversion to Spiritualism) in discussing the case of Keeler, concludes that his phenomena are fraudulent. He gives, as a ground for this conclusion, his own experiences at sittings with Keeler. At these sittings, he was requested, as in the case of every sitter, to write his questions on small slips of paper, to which answers would be given in the writing on the slates. Mr. Carrington, instead of writing real questions, wrote fictitious ones, addressed to fictitious persons; and to these fictitious questions he received answers. Some of the answers were from relatives who had never

lived and concerned matters which did not actually exist. From these answers Mr. Carrington concluded, as any one would naturally conclude, that the whole affair of the slate-writing was a fraud.

Such would certainly seem to be the verdict, but there is still something to be said on the other side. In the first place, such a verdict leaves out of account the many hundreds of messages received in slate-writing tests with Keeler in which there were real answers given to real questions, and in which the answers were altogether convincing and brought in the names of actual persons and events of which Keeler knew nothing. In many messages received on the slates, the handwriting of the communicating spirit has been clearly and unmistakably recognized by the sitter, and in some cases authentic and verifiable information has come through the messages of which neither Keeler nor the sitter knew anything. The present writer himself has knowledge of instances of this kind with Keeler. Such instances serve somewhat as counter-evidence against Mr. Carrington's answers to fictitious questions.

In the second place, it may be pointed out that while the answers to Mr. Carrington's fictitious questions were in a way fraudulent and certainly worthless, nevertheless, it does not necessarily follow that the messages were not written by a spirit. Keeler himself was not caught manipulating the slates and was not seen to write the messages. In this case therefore, the question of fraud would have to be carried over to the spirit or spirits who wrote the messages. And this is not so improbable as it might at first seem; for most of the messages

on the slates are admittedly written by Keeler's spirit guide, a former minstrel by the name of George Christy. He it is that officiates at all the seances and whose duty it is to find the spirits to write on the slates. Most often the spirits thus found do not know how to manipulate the pencil and Christy writes the messages for them. What is more natural, therefore, than to suppose that when Christy could not find the spirits addressed, because the names were fictitious, he simply wrote the answers himself. He might have thought himself justified in this on the ground that it gave a satisfactory reply to the questions and was in a way proof of a life after death. Sitters with Keeler will remember how persistently Keeler calls on George Christy to help him when he is unable to get any answers or writing on the slates.

This, of course, is one way of looking at the matter; and there are many who feel absolutely convinced that they have received authentic messages from Keeler. But the fact that answers have been received to fictitious questions and signed by fictitious persons certainly throws considerable question and doubt on all the messages received through Keeler's slate-writing and greatly modifies the evidential value of even the best of them.

Besides being a slate-writing medium, Keeler is a medium for nearly all the other manifestations. He has given seances for physical manifestations and materialization, and is an excellent message medium. He frequently officiates at spiritualistic churches and other public gatherings in the capacity of a message medium. At present, besides his slate-

writing, Mr. Keeler conducts a message department for the *Progressive Thinker*, the chief spiritualistic paper in America.

The case for slate-writing does not, of course, rest entirely upon Mr. Keeler, although it must be admitted that he is perhaps the most famous slate-writer that Spiritualism has known. There have been other slate-writers who have given very good performances along this line, and whose work did not meet with the objections that Keeler's has met with. Here is an account given by Sir A. Conan Doyle in his book, *Our American Adventure*, of a sitting with a slate-writing medium, a Mrs. Prudens, of Cincinnati, Ohio:

It was our good fortune to come again into contact with a really good medium, a Mrs. Prudens of Cincinnati, who had come to Chicago for my lectures. We had a sitting in the Blackstone Hotel and the results were splendid. She is an elderly kindly woman, with a motherly manner. Her particular gift was slate-writing, which I had never examined before.

I had heard that there were trick slates, but she was anxious to use mine and allowed me to carefully examine hers. She makes a dark cabinet by draping the table, and holds the slate under it, [Keeler usually does not have any dark cabinet. J. L.] while you may hold the other corner of it. Her other hand is visible. The slate is double, with a little bit of pencil put in between.

After a delay of half an hour, the writing began. It was the strangest feeling to hold the slate and to feel the thrill and vibration of the pencil as it worked away inside. We each had written a question on a bit of paper and cast it down carefully folded on the ground in the shadow of the drapery, that psychic forces might have correct condi-

tions for their work, which is always interfered with by light.

Presently, each one of us got an answer to our question upon the slate, and were allowed to pick up our folded papers and see that they were not opened. The room, I may say, was full of daylight and the medium, of course, could not stoop without our seeing it.

I had some business this morning of a partly spiritual, partly material nature, with a Dr. Gelbert, a French inventor. I asked in my question if this were wise. The answer on the slate was, "Trust Dr. Gelbert, Kingsley." I had not mentioned Gelbert's name in my question nor did Mrs. Prudens know anything of the matter.

My wife got a long message from a dear friend, signed with her signature. Altogether it was a most utterly convincing demonstration. Sharp, clear raps upon the table joined continuously in our conversation. (pp. 135-136.)

The subject of spirit photography is also closely connected with the name of Sir A. Conan Doyle on account of the great interest he has taken in the matter and because of his book on the subject, *The Case for Spirit Photography*.

Spirit photographs are regular photographs of a person or persons upon which appear faces and sometimes complete forms, supposed to be those of departed spirits, usually friends or relatives of the sitter. Sometimes the faces are recognized by the sitter, sometimes not. Of course, only those cases in which the faces are recognized can be regarded as truly evidential.

Spirit photography has been known since 1862, when it was first done by Mumler in Boston; but it has been quite an uncommon form of spirit phenomena. It is easy to imitate and for this reason

most of those who have possessed the gift have been suspected of fraud and greatly molested. It takes only a modicum of suspicion in these cases to convince the skeptic that all is fraudulent and for this reason, nearly all the spirit photographers have suffered so-called exposures. It is significant, however, in the cases of these exposures, that they did not shake the faith of the friends of the mediums as to the genuineness of the phenomena one whit. In fact, so common and so little grounded are most of these so-called exposures, that the real spiritualists have ceased to take them seriously. And yet, unquestionably, some fraud does take place.

In England, perhaps the most noted spirit photographer of recent years is Mr. Hope of Crewe. Around him the famous Crewe circle was organized, at which a great many noted spirit photographs have been obtained. Noted men such as Sir William Crookes and Sir A. Conan Doyle have obtained psychic photographs with Hope in which the faces were clearly recognized. Sir William Crookes obtained one with Hope in Sir William's own laboratory.*

Sir A. Conan Doyle has given considerable study to the phenomena of Hope's, and his book, *The Case for Spirit Photography*, concerns Hope and the circle at Crewe. Sir Arthur cites many cases of sitters who have obtained psychic photo-

* Sir A. Conan Doyle, in writing about Mr. Hope's spirit photography in his, *History of Spiritualism*, mentions the sitting which Archdeacon Colley had with Hope. At this sitting, Archdeacon Colley "brought his own camera, his own diamond-marked plates and dark slides and developed the plates with his own chemicals. All that Mr. Hope did was to press the bulb for exposure. On one of the plates were two spirit pictures." (p. 142.)

graphs at Crewe who were able to recognize the faces. One of the chapters of the book is written by Mr. Fred Barlow, a psychical researcher, who states that he has received photographs at Crewe with the face of his father on them.

Mr. Barlow, in discussing the *modus operandi* of the production of the spirit faces on the photographic plates, admits that it is generally recognized by spiritualists and those acquainted with the matter that the spirit faces are not actually photographed in the same sense that the sitter is. The spirit faces, he believes, are projected on the plates after the picture is taken and perhaps in the process of development. But this projection of faces is done by actual spirits who understand how to project their likenesses on the sensitive plates. This theory of projection doubtless accounts for some of the startling photographs obtained by Sir Arthur earlier in his researches in which fairies made their appearance in the pictures.

In America, well-known psychic photographers are W. H. Keeler, of Washington, D. C., a brother of the slate-writer, and James Coates of Chicago, who has made public the results of his researches in a book entitled, *Photographing the Invisible*.

We have now covered most of the field of physical phenomena, and the reader has now perhaps a fair idea of what is included in this branch of the subject. The physical phenomena constitute only one side of Spiritualism, its external side. Its other side is the intellectual and philosophical side, its internal one. Both sides are of unquestionable importance to the subject, and neither side can be

studied profitably without some reference to the other. The philosophical side needs the external facts to support it, and the phenomena need the philosophical explanations to account for them. Without the deeper philosophy of Spiritualism to explain the phenomena, they will be found to be altogether baffling and of little value. It is impossible to study them profitably, as too often Psychical Research tries to do, simply from the point of view of phenomena alone.

The physical phenomena of Spiritualism are growing less in amount every year, and there is good reason to believe that this particular branch of the subject will almost completely pass away before many years more. Thirty years ago the various branches of phenomena, such as physical manifestations, materialization and complete trance control, were to be found in nearly every large city of the United States; today, it is difficult to find them, in their best forms, in any city. The mediums have withdrawn from the public on account of the undue skepticism and persecution they encountered and now exercise their gifts only for friends or for scientific men, in private. But all this means that the phenomena are gradually passing away.

This passing away of the purely physical manifestations of Spiritualism may be a not altogether bad thing for Spiritualism; for they have been before the world long enough for experimental verification of the truths of Spiritualism and no very great good can come from their too prolonged existence. They are not Spiritualism itself, but only external proofs of Spiritualism, designed to arrest

the attention in order to direct the minds of men to a study of the higher truths of Spiritualism. As a method of study or department of knowledge, this line of purely experimental research can not go very far; for as soon as the facts are verified beyond all question, interest in them, for themselves alone, at once ceases, and the mind then turns towards the more interesting study of the philosophy of Spiritualism. It is very significant that as soon as the psychical researchers satisfy their craving for proof as to the phenomena, their interest in the Society for Psychical Research thenceforth subsides and they gradually withdraw from its activities. Such may be said of Crookes, Lodge, Doyle, Barrett and many others. As soon as one is convinced of the reality of the phenomena, he then has no further use for the Society for Psychical Research.

With the passing of the physical phenomena, or at least all except a few cases for scientific study, the more intellectual side of Spiritualism will then have a greater chance of coming into its own. To-day, too much time is spent by the Societies for Psychical Research over the mere facts of the phenomena and in quibbling over details. When the phenomena shall have ceased, the members of the Societies will have more time to consider the higher aspects of the subject and to acquaint themselves with the philosophy of Spiritualism.

The physical phenomena of Spiritualism have been before the world for over three quarters of a century and that is perhaps long enough to serve for purposes of evidence and demonstration. The

phenomena are amply included in the records of the time and will serve for future generations to refer to. They are the physical demonstrations of a future life. They have not all passed away yet, but in the next thirty or fifty years there will likely be little of them to be witnessed. There will then remain the more intellectual phases of mediumship, such as inspirational writing and speaking, clairvoyance, some trance phenomena and automatic writing. Spiritualism will then become a philosophy of culture and perhaps the accepted philosophy, and will not be entirely identified with abnormality and with attention to trifling details. But at that time, seances exclusively for physical phenomena, materialization, slate-writing and other physical phases, will not be found.

PART II
THE PHILOSOPHY OF SPIRITUALISM

CHAPTER VIII

THE PSYCHICAL CONSTITUTION OF MAN

SPIRITUALISM, as a philosophy, may be looked upon from two different points of view. The first one is a definite and limited point of view, in which only the central teachings of Spiritualism make their appearance. These teachings are those which relate directly to the idea of the survival of personality after death and are in a way involved in this idea, such teachings, for instance, as the separate and independent existence of the spirit from the body, the existence of the spirit world, the state of the spirit after death and so on. These ideas are necessarily common to all forms of Spiritualism.

The second point of view of the philosophy of Spiritualism is a broader and more general one. It starts with the central teachings of Spiritualism, as above mentioned, but does not limit itself to them, and broadens out into the wider and more general fields of inquiry. In this latter phase Spiritualism seeks to become a general philosophy and religion, concerning itself with the principal problems of philosophy as relating to both the natural and spiritual worlds, and also with the main ideas of religion. It proceeds on the assumption that the spiritual world is a higher order of knowledge as well as a higher order of existence and that by com-

ing in contact with it and with the spiritual intelligences proper to it, we can thereby obtain knowledge not only of the spiritual world, but also of the natural world—knowledge which shall explain our chief philosophical and scientific problems. In conformity with this idea, Spiritualism has obtained from the spiritual world what it regards as valid knowledge on such high themes as the existence and nature of the Deity, the origin and formation of the material cosmos, the meaning and purpose of human life, and other problems of like nature.

It would be interesting to consider these problems from a spiritualistic standpoint, and we shall touch on some of them in later chapters; but for the present purpose it is necessary to confine ourselves to the more limited and definite view of Spiritualism which we mentioned—namely, the one which concerns itself with its more obvious and central teachings. We must first establish the central teachings of Spiritualism—those immediately connected with the survival of personality and which characterize Spiritualism as such, before going on to a consideration of its more abstract and remote philosophical and religious teachings. Having established the main teachings of Spiritualism, we may then go on to consider some of its wider and more general truths.

The basic teachings of Spiritualism may be expressed in the form of affirmations, as follows:

1. That man, during this life, is a tripartite individual, consisting of spirit, spiritual body and material body.
2. That at the death of the body, the first two

principles, spirit and spiritual body, withdraw from the organism and exist thenceforth as an organized entity, consisting of spirit and spiritual body.

3. That after the death of the body, the spirit goes to a higher order of existence, known as the spiritual world.

4. That in the process of transformation or change of worlds, the individual retains his personal identity, memory and general characteristics, together with his good and evil qualities, and that he starts life in the spiritual world with exactly the same character that he left off with in the natural world. Death simply changes the state, but not the character, of the individual.

These four affirmations may be regarded as constituting the central teachings of Spiritualism. They are common to all forms of the spiritualistic doctrine, and are what must be accepted, or mentally subscribed to, by any one who calls himself a spiritualist.

In our treatment of the philosophy of Spiritualism, we shall deal in order with these four basic teachings, and then later, consider some of the more general teachings of Spiritualism. In the present chapter, we shall deal with the first of these four basic teachings, the one which relates to

THE PSYCHICAL CONSTITUTION OF MAN

According to Spiritualism, man is constituted of three distinct principles or divisions, namely, spirit, soul and body. The spirit is the highest or innermost principle; the soul (or spiritual body) is the

second or intermediate principle; and the body is the lowest or outermost principle and the clothing and vehicle for the first two principles. These three principles unite or correlate with each other in the organism, the spirit flowing into and correlating with the soul or spiritual body, and this in turn flowing into and correlating with the material body. In this way, the organism of man becomes a unitary whole, composed of the three parts, spirit, soul and body.

In considering in detail these three principles of the human constitution, we will begin with the body first, as that is the lowest of the three principles and is the one best known to us.

The body of man, as we all know, is made up of matter existing in the form of various combinations of elements. Of matter itself, we know that it is insentient, inert and apparently lifeless and that it exists in a great many different states or combinations in the human body and in the universe. We ordinarily think of matter as solid, but this of course, is only one of the states of matter. Matter exists in the form of solids, fluids, gases, vapors, ethers, electricities and magnetisms. All these different states are regarded by science as material and all of them are found in the human body.

All these different states of matter in the organism are worked up into an elaborate system of cells, tissues, nerves and fibres, and a wonderful circulatory system, by which access is gained to every part and cell of the body. This elaborate system, taken as a whole, is the house in which the spirit and the soul, or spiritual body, live, and by means

of this particular structure and arrangement of the human body, a definite shape and form are given to the activities of the spirit and spiritual body living within it. The spirit and spiritual body, according to Spiritualism, inhabit every cell and particle of the human constitution; but they are more particularly present in the natural channels of communication and circulation, and these channels largely determine the nature and form of the activities of the spirit within.

The uses of the material body to the spirit and the spiritual body are two, according to Spiritualism. First, the body serves as a covering to the spirit and spiritual body, and as a medium and vehicle by which the spirit can come into contact with the material world. The vibrations and motions of the spirit and spiritual body are of too refined and rapid a nature to come into direct contact with the material world; hence the spirit and soul have to make use of a material body, of like vibrations with the material world, in order to come into contact with the material world. The spirit and spiritual body, by fusing with the material body by means of a gradually descending scale of vibrations and substances, are able to identify themselves with the material body and thus to receive vibrations from the external world.

The second use of the body to the spirit, according to Spiritualism, is to serve as a form or mould into which the spiritual body may be concentrated and thus gain its individual form and shape. The soul or spiritual body (not the spirit) according to Spiritualism, is manufactured out of the refine-

ments of the material elements, such as the food we eat, the water we drink and the air we breathe. These elements, by becoming greatly refined, lose their material aspect and pass into the constitution of the spiritual body, which, in the process, gains shape, form and individuality by means of its connection with the material body. The spiritual body thus becomes the prototype and inner counterpart of the material body, and while itself giving all form, life and growth to the material body, yet, at the same time, necessarily takes on the form and shape of the material body. The innermost spirit, likewise, gains form and individuality by flowing into and living within the soul or spiritual body.

The material body, by means of its low rate of vibrations, also serves as a protective covering to the spirit and spiritual body, protecting them from influences, whether good or bad, which emanate from the spirit world. The low rate of vibrations of the material body acts as a repellent force to the higher vibrations of the spirit world and thus encases the inner spiritual body in a form which spirits cannot penetrate. Human beings are thus insulated with respect to the spiritual world and are protected from any influences, good or bad, which might emanate from it.

So much having been ascertained regarding the material body and its uses, we may now go on to consider the second one of the principles which make up the human constitution, namely, the soul or spiritual body.

The soul or spiritual body is the intermediate principle between the spirit and the body. It is

the bridge or connecting link by means of which the spirit gets over into the material body. The vibrations (thoughts) which begin in spirit, first continue on into the spiritual body, which is the first clothing of the spirit, and from the spiritual body, these vibrations are then continued on over into the material body.

In the spiritualistic philosophy, the soul and the spiritual body are the same. Both terms refer to the intermediate principle, or clothing principle of the spirit, which exists between the spirit and the body. In general philosophic usage outside of Spiritualism, this terminology is generally reversed, the soul being considered the highest principle and spirit being regarded as the second or clothing principle. The spiritualistic terminology of spirit, soul and body was first impressed upon Spiritualism by A. J. Davis in his *Harmonial Philosophy*, and it is being generally kept at the present time. We shall, therefore, follow this usage, and shall regard the spirit as the highest principle, and the soul or spiritual body as its clothing or intermediate principle.

The soul or spiritual body of man, then, is the connecting principle between the spirit and the body. It is not mind or thought, for these are aspects of the spirit itself. The soul or spiritual body is that which makes up the temperament of man, his feelings and particular psychical characteristics. All men are alike in spirit, which manifests itself in reason, in principles and in abstract thought; but in temperament, the clothing of spirit, all men are different and exhibit as many different temperaments as there are individuals. The spirit lives in, and

manifests itself through, temperament or the spiritual body.*

The soul or spiritual body constitutes the animal part of man, that is, it is made up of those elements which man inherits directly from the animal kingdom, such as the feelings, instincts, sensations and animal propensities. Our inferior loves and hates, sensuality, evil and crime, together with many good qualities in human nature, all come from the animal kingdom and are included in the constitution of the spiritual body. All of these qualities are simply modifications of the one great principle of feeling or sensation, which is the soul of the animal kingdom. Our spiritual body, therefore, is the same as the soul of the animal, and in this respect, and also in respect to the body of man, it is correct to say that man is an animal. But man possesses, in addition to the spiritual body, the principle of spirit, which is not possessed by the animal, and it is from this point of view that man is really man.

The above method of describing the soul or spiritual body emphasizes chiefly its psychical aspect, that is, the immediately experienced qualities of feeling, sensation, instinct. These qualities, according to the spiritualistic philosophy, are not mere properties or attributes, but they are the essential nature of the soul or spiritual body itself. There is no mysterious non-psychical substance in the soul of which feeling and sensation are mere attributes. Feeling and sensation constitute the essential nature

* Strictly speaking, temperament is a manifestation of spirit, acting through the spiritual body. Temperament, therefore, while having its basis in the spiritual body, nevertheless partakes also of the spirit.

of the soul or spiritual body, and the substance aspect is simply the form in which these psychical qualities exist.

But though there is no material or non-psychical substance in the soul or spiritual body, yet the spiritual body has a substantial or bodily aspect the same as everything else in existence. In fact the spiritual body, according to Spiritualism, is as definitely a body and is as substantial, as the material body itself. It has its ultimate parts and elements (electrons) the same as the bodily matter has.

The spiritual body, according to Spiritualism, is composed of vital magnetism and vital electricity. These are not the magnetism and electricity of external nature, but are the ultimate refinement and development of these two substances. They are still magnetism and electricity, however, though of a peculiarly vital and sentient nature, and as such they constitute the psychical forces of which the spiritual body is composed. When external magnetism and electricity reach their highest possible state of refinement and progression, they pass from an insentient and lifeless state to a sentient and vital state and develop the properties of life, feeling and sensation. These properties and qualities of course, had necessarily to be contained within the natural magnetism and electricity, since the soul magnetism and electricity are developed from them. Spiritualism holds that the properties of life, sensation and even intelligence are contained potentially within all matter and that matter has simply to change its state in order to develop and to give evidence of, these psychic properties.

Spiritualism generally refers to the magnetism and electricity of the spiritual body as "vital magnetism" and "vital electricity" to distinguish them from the grosser magnetism and electricity of nature. In the human organism, vital magnetism and vital electricity constitute two distinct forces, the higher of which is vital magnetism and the lower of which is vital electricity. These two forces are simply degrees of the same principle, vital magnetism being simply a higher development of vital electricity. Vital magnetism, Spiritualism explains, is the distinctive soul principle of the animal kingdom and its characteristic psychical qualities are sensation and feeling. Vital electricity is the distinctive soul of the vegetable kingdom and its characteristic psychical quality is simply life or vitality. These two forces correlate and blend with each other in the human organism and together constitute the soul or spiritual body. Thus man has in his psychical organism the soul qualities of both the animal and the vegetable, the one of which we experience as sensation and the other as the more physical vitality.

Andrew Jackson Davis, who it was that first formulated this particular classification of the parts composing the psychic personality, defines the soul or spiritual body as follows:

The term soul is used to express that fine, impalpable, almost immaterial body which clothes the spirit from the moment of death to all eternity. The soul [or spiritual body] in this life is composed of all the magnetisms, electricities, forces and vital principles which—in more general terms—are called life, motion, sensation and instinct. The term spirit is used to signify the centermost principle of

man's existence, the divine energy or life of the soul of Nature. In yet other language, soul is the life of the outer body and the spirit is the life of the soul. After physical death, the soul or life of the material body becomes the form or body of the eternal spirit.*

The psychic elements which compose the spiritual body, or vital magnetism and vital electricity, are, according to Spiritualism, of essentially the same nature as the matter which composes the bodily states and are simply a higher refinement and progression of this physical matter. If this sounds too much like materialism it might be better to reverse the statement and to say that the bodily matter is simply a denser form or combination of the soul states. The soul states or vital magnetism and vital electricity, are the higher reality and matter is simply a combination of these electrical forces, resulting in the formation of atoms, which by further combination, produce hard, tangible matter. Material science itself teaches that matter is built up out of electricity. Matter is electricity in a static form or in a state of condensation and equilibrium, causing the atomic motions or vibrations to become slow and dull. The soul states are electricity in a free and current form and as such they can flow unrestrictedly through all the atoms and molecules in the body. But the electricity of the soul states is not the electricity of science. It is a finer development of it and the inner state of material electricity. By an inner state is meant that the units of material electricity become so greatly refined that they are able to constitute an inner medium or ether to the

* *Answers to Questions*, p. 20.

more material electricity or ether. This inner electricity possesses psychical qualities actually, which are only potentially contained in the more material electricity.

The finest state of matter known, or even speculated about by science, is the luminiferous ether, which science agrees is simply a vast sea of electricity. The luminiferous ether is so refined in its nature that it cannot be regarded as altogether material; it is semi-material. Most of the qualities of visible matter have disappeared entirely from the ether. The spiritualists regard this ether as the first bridge or connecting link between the true soul states and matter. The luminiferous ether is regarded as the first clothing or vehicle of the soul forces, and this applies both to the universe at large and to the human body. The human body, material science admits, is pervaded by the luminiferous ether and all the atoms and molecules of the body are held in place by it. The molecules of the body never touch, but remain quite a distance from each other embedded in the ether. Says Sir Oliver Lodge in his book, *Ether and Reality*:

All pieces of matter and all particles are connected together by the ether and nothing else. In it they move freely, and of it, they are composed. . . . Atoms of matter are never in contact; when two pieces of matter come within close range of each other, there are forces of repulsion between them which prevent contact; one electron cannot touch another electron; they repel each other too violently for that. Whether an electron can ever touch a proton (the nucleus of the atom) we do not know, but if it did, something extraordinary would happen; there would be a

flash of radiation and the two particles would disappear. That is not what happens when we move a body. The fact is, *we touch it only through the Ether*. Just as a magnet attracts a bit of iron through the ether and an electric charge repels another through the ether, so it is on the ether that our muscles act directly and on objects indirectly, I believe that this is so always, and that our real bodily manifestation is through the ether primarily and through the matter associated with it indirectly. *I wish to make the hypothesis that it is the Ether which is really animated, and that this animated ether interacts with matter: I suggest that the true vehicle of life and mind is Ether and not matter at all.* (pp. 165-166.)

The spiritualists also regard the Ether as the true vehicle and first clothing of life and mind, and the real boundary line between mind or soul and matter. The luminiferous ether, say the spiritualists, is composed of the grosser magnetisms and electricities of universal nature, while inside of this ether are the finer vital electricities and vital magnetisms, which possess the properties of life and sensation and which, in the human body, make up the spiritual body of man. These vital magnetisms and vital electricities are, therefore, really another and higher ether within the luminiferous ether.

This duplication of ethers may seem at first sight arbitrary and superfluous, but it ceases to appear so when we remember that there is really more than one ether recognized by science. Thus, there is the grosser ether of the atmosphere, constituted of the well-known gases, nitrogen, oxygen, hydrogen, carbon dioxide and other gases. It is the motions of this ether—the atmosphere—which constitute the

winds, and the waves, or vibrations, in this medium constitute sound. But this ether is not the ether for the transmission of the waves of light. Light consists of vibrations of a much finer medium—the luminiferous ether—which exists within and pervades the grosser atmospheric ether. The vibrations in the atmospheric ether which constitute sound all occur within the range of 32 to 32,768 vibrations per second; while the vibrations in the luminiferous ether which constitute light take place at the rate of from 450,000,000,000,000 to 750,000,000,000,000 vibrations per second. Yet the luminiferous ether has not itself the properties of life and feeling. These belong to still finer states of matter which exist within and interpenetrate the luminiferous ether, even as the luminiferous ether exists within and interpenetrates the grosser atmospheric ether. These finer states constitute the third ether and this third ether is life or vitality itself.

This arrangement of ethers in external nature is also found in the human body, for it is a well-known teaching in Spiritualism that the human organism is a microcosm, containing within itself all the principles which exist in the macrocosm or the universe at large. Thus the spiritualists start with the matter of the organism as the first principle: this is interpenetrated and pervaded by the material ether or the forces of material electricity and magnetism; within this material ether is the finer psychical ether of vital magnetism and vital electricity, which together constitute the spiritual body of man; and within these, as the highest ether and pervading principle of all, is the mind or spirit itself. The

orderly correlations of all these various states constitutes the unitary human organism.

The ability of states of matter to interpenetrate, and exist within, other states, is really one of the great secrets of nature, and explains how the higher forces of the organism can come into connection with the lower ones and how all may be harmoniously correlated into a single organism. It is the secret of the spiritualists' planes of reality, in which the higher states of existence or worlds exist within other and lower worlds. It is also the explanation of the so-called fourth dimension of matter, which simply means the ability of a higher state of matter—a finer ether—to interpenetrate and exist within a lower state. By the mind's harmonizing with this higher ether or plane, it perceives an entirely different and higher order of existence from what it was accustomed to, and this is, of course, a new dimension for it. The fourth dimension is different from the other dimensions in that it is not measured at angles, in length, breadth and thickness, but proceeds directly through matter. Owing to the higher ether's interpenetration of matter, the higher light waves, like the X-rays, proceed directly through visible matter and thus constitute an entirely new field of vision.

This idea of different planes of reality or of the ability of higher states of reality to interpenetrate and exist within other and lower states, may be illustrated in the following way. Suppose we take a receptacle full of solid matter, sand for instance. The sand will represent the first stage or plane, which is matter. Now, into this sand we can pour

water, which is a fluid, and this will represent the second stage. We now have two different states of matter in the same space. Now, into the water, we can introduce a gas, say oxygen or hydrogen, and thus we will have three different states of matter, all existing in the same apparent space. But into the gas, we can still introduce electricity and thus we will have four different states of matter all existing within the same space. If now, we could introduce the still finer forces of vital electricity and vital magnetism—the soul forces—within the material electricity, in the way that these co-exist in the human body, we would have five different states of matter, all existing in apparently the same space and now all animated by life and feeling. In this way an actually living organism could be built up. We ourselves cannot combine the finer forces of nature with the lower ones in this way; but Nature herself does it and thus makes actual living organisms; and in every organism in Nature, all these different states of matter are found and in exactly the same state of interpenetration and correlation as in the illustration that we used.

This illustration serves to explain the connection which exists between the spirit and the lower forces of our organism, and how it is that our mind can influence and move our body. Our spirit or mind, as the highest force, first flows into and pervades the intermediate or spiritual body. The spiritual body, in turn, flows into and interpenetrates the highest of the material states, which is the ether of the body (sometimes called the etheric body); the ether of the body, containing these higher forces,

then flows into, and is correlated with, the gaseous states, and these in turn flow on into the fluids and the solids. In this way, the spirit gets over into matter. "When we will to raise our arm," says A. J. Davis, "the following agencies are called into action. First, the will acts upon the vital magnetism of the spiritual body, this upon vital electricity, this upon the nerve, this upon the muscle and the muscle raises the arm."

This arrangement also shows how it is that we control our feelings: the spirit or mind, being the highest principle, necessarily exists within the spiritual body, which is the body of sensation, feeling and emotion. To control our feelings or the spiritual body, therefore, the impulses or vibrations which start in the spirit or mind necessarily flow into the spiritual body and thus modify its state and action. The vibrations of feeling in the spiritual body thus give way to the vibrations of the higher mind and thus our thought controls our feelings.

This explanation shows also why our feelings and thoughts affect our bodies. The vibrations which are normally proper only to thought and feeling cannot stop there since they are so closely correlated with the bodily states; hence the vibrations which start in the mind or in the spiritual body must of necessity continue on over into the bodily states. Thus it is that all our thoughts and feelings necessarily have physical correlates and correspondences.

The spiritual body, according to Spiritualism, is manufactured directly out of the physical states of food, water and air. In this process, solids become fluids, fluids become vapors and gases, gases become

ethers and electricities, and these in turn are refined into the more living ethers of vital electricity and vital magnetism, which constitute the spiritual body. By our activities and work, we are constantly losing part of our spiritual body or vital energies, and these must be constantly replenished. It is for this reason that we have to eat food, from which we draw the necessary vital elements to replenish the soul energies or the spiritual body. This process of replenishing the elements of the spiritual body is explained by A. J. Davis as follows:

The great problem, how the spirit * supports and perpetuates itself, receives a satisfactory solution by ascertaining the mode by which the spirit acts upon matter. The brain, being positive over every other portion of the system, constantly attracts particles to itself; these particles are made to pass through the many and complicated laboratories or crucibles of the cerebral substance, and thus they are purified and rendered comparatively immaterial. Solids are ultimately converted into fluids; fluids into ether or vital electricity; and vital electricity is refined into vital magnetism; and vital magnetism is ultimately changed into that pure and divine substance by which we reason, love, will, decide and act.

When substances are taken into the first stomach, what changes are wrought upon them? The spirit exerts its sevenfold influence upon them and forthwith the substances decompose—that is to say, new chemical and electrical relations occur, which result in a separation of the original compounds committed to the stomach, and in a combination of their diversified constituents, with other compounds already in the organism. Hence, in almost every combination of nourishing matter which is consigned to the stomach,

* i.e., the spirit and the spiritual body, or the internal man.

there will most likely be some particles suitable to enter into the organization of bone, some into muscles, some into the organs, etc.; thus every part of the system is rebuilt over and over again. But it is not to be supposed after matter is thus distributed and manufactured into specific compounds, that such compounds never change one set of atoms, to give place for the reception of another—no; those combinations of nourishing substances are digested over and over again, by the action of the bones, the muscles, the organs, etc., a part of which they at first become, according to their elective or innate affinities. This digestive process refines and attenuates the particles, until they are capable of associating with higher and more spiritual compounds—until, in truth, the particles are qualified to enter into the principle of *motion*, which is the first element of mind. According to the law of progressive development and attenuation, these particles of motion ascend to *life*, which is the second principle of mind; these progress to *sensation*, which is the third element of mind; and the next ascension converts the sensational particles into the very organization of mind or spirit itself. This process of spiritualization is conducted exclusively by the vital electricity, the magnetism and the cerebral galvanism with which the system is endowed. Thus we see that the spirit sustains and perpetuates itself upon the same principle of refinement and reciprocation as that by which the physical organs, nerves and muscles are rebuilt and actuated. (*The Physician*, pp. 66–68.)

Such is the nature and mode of existence of the soul or intermediate principle in the constitution of man. And it is to be remembered that this soul or intermediate principle is the real “spiritual body” which is made so much of in Spiritualism. It is the body which the individual will use when he has discarded the body of flesh. This spiritual body, we

have already explained, is the exact counterpart of the physical body, by reason of the facts, first, that it evolves and gives shape and growth to the physical body, and second, because the physical body acts as a vehicle and clothing for the spiritual body, thus causing the latter necessarily to take the shape of the material body. In the spiritual body, according to the spiritualists, are preserved all the organs and parts which existed in the physical body, and the individual, after death, experiences and uses the spiritual body much as he did the physical body while on earth, although there are, of course, in the spiritual body and its inner spirit, other powers and faculties beyond those used in earth life. The spiritual body, in the after life, is thus the external body of the spirit, and the spirit becomes thus the life or soul of the spiritual body.

This brings us to the principle of spirit, which is the third and highest principle in the constitution of man. This principle as we have already stated, is more generally called the "soul" in modern philosophy and psychology, but in Spiritualism, it is called spirit.

The spirit, according to Spiritualism, is the divine part of man, it being an offspring of the Universal Spirit and therefore, in nature, essentially one with it. The spirit is the divine energy in the life of man, which descended from the higher realms of spirit and became incarnated in the human form. The other two principles of the human constitution, soul and body, had a beginning in time, coming up through the evolutionary process. But the real spirit of man was preexistent and did not have a beginning in time and did not come up through the evolution-

ary process. It became associated with, or incarnated in, the human form only after the human form, consisting of soul and body, had evolved up through the animal kingdom and was prepared to receive it.

Spirit, from its aspect as energy, is the highest force that exists on this planet, or on any other planet, for that matter, and it exists here, in actual organization, only in man. Spirit is reality itself, and there is no higher state or degree of reality anywhere in the universe. By virtue of this principle, man becomes a microcosm or little universe, his organism being constituted on exactly the same plan as the macrocosm or greater universe, of which the body is Nature and the spirit is God. In this combination and organization of principles, spirit, both in Nature and in man, stands as the positive pole in the union of forces, and the body, or matter, stands as the negative pole. Between these two extremes, there are the intermediate states of the soul or spiritual body and the semi-material ether or electricity, which latter exists midway between the spiritual body and matter.

The spirit, as the innermost energy in the life of man, is of course the real personality—the real man. All the other principles, the soul and the body, the animal feelings, instincts and vitality, are simply the clothing or medium through which the spirit manifests. These latter are not essential parts of the spirit itself, but merely its accessories or instrumentalities, designed to give it a finite life on earth and to individualize it in the human body. The feelings, emotions, instincts and bodily vitality are

the basis of temperament and of the personal characteristics and idiosyncrasies of the individual; but beneath all temperament and personal characteristics, and essentially the same in all individuals, is the supreme and centermost principle or energy of spirit, which is the real individuality or man.

Animals and plants possess souls and bodies and may even be said to possess a certain amount of temperament and individuality. Animals also possess intelligence to a small degree, but this intelligence is of a low order and consists merely of simple associations of perceptions or sense-impressions in the brain, without any higher reasoning capacity connected with them. The animal intelligence in man, becoming more developed, constitutes the objective mind of man; while underneath of this objective mind, is the subjective mind, which is the real ideational energy of spirit. Animals possess feelings, instincts, likes and hates and intelligence of a low order; and the plant possesses life or vitality, which is its only soul principle. But man possesses, in addition to all these, the principle of spirit or mind, which is the centermost energy within all these other principles, and which, by its dominating and controlling influence, places man at the head of all the departments of nature.

The spirit of man, according to Spiritualism, is particularly centered or concentrated in the brain; from here it expands and radiates its influence to all parts of the human system. It penetrates to every nerve, cell and atom in the human body and by this means is the cause of all growth and directive capacity in the organism. The organism, as a nega-

tive vehicle for the spirit, necessarily assumes the shape and form impressed upon it by the spirit and in this sense the body is a direct expression of the spirit and its indwelling energies. The spirit accomplishes this, of course, not directly, but by means of the other forces, those of the spiritual body and the semi-material ether, with which it correlates and by which the vibrations of spirit get over into matter.

To the question, therefore, as to what part of the human body the spirit inhabits, it might be answered that the spirit inhabits all parts of the organism, since the spiritual force radiates to and expands to, all parts of the organism. More particularly, however, as stated above, the spirit inhabits the brain of the individual. It here exists in greater amount and in a more concentrated state. According to Spiritualism, the spirit is centered near the center of the brain in the superior brain cells. In the superior ganglia near the center of the brain is the seat of consciousness or of the soul. The ancient and medieval philosophers used to speak much about the seat of the soul (spirit), but discussions on this point have practically ceased in present-day philosophy and psychology, for the reason that present-day psychology does not recognize the existence of the soul or spirit and cannot, therefore, say anything about its seat in the organism. Present-day psychology explains the soul or spirit as simply the total product of states of consciousness in the mind. It does not admit any central thinker, but holds that the various thoughts simply think themselves—that is, simply associate and combine according to known physical and psychological laws and without any

central thinker to direct them. The "self," modern psychology explains as simply the *product* of states of consciousness in the mind, and not as any centralized principle which gives rise to these states. Now, Spiritualism itself admits that consciousness constitutes the essential nature of the self, and that there is no mysterious "substance" behind the self which gives rise to the conscious states. But Spiritualism also holds that this conscious self is centralized and organized as a distinctly active principle and that from its center in the brain it sends forth a constant "stream of consciousness" which penetrates to every part of the organism. This stream of consciousness correlates with other states in the organism and thus gives rise to all the particular thoughts and feelings which we experience.

The particular locality or seat of consciousness in the brain is placed by the clairvoyant seer, A. J. Davis, as at the center of the brain. "The seat of consciousness," he says, "is near the center of the brain. There is a small nucleus in which is concentrated the vital power of all that constitutes a man. This place, in the lifeless form, is not larger than a buckshot. In the living brain, it is as large as a frost-grape."*

Again, he says in his volume, *The Thinker*:

Near the center of the physical brain is the central spiritual *magnet*, the fortress point around which the spirit gathers and concentrates all its organical forces. This spiritual fortress would impress your eye as an auroral point of aurelian life, all golden and burning with divine incorruptibilities, but not larger than a boy's marble. This

* *The Penetralia*, p. 307.

is the sequestered and magical *Magnet* to which every vitalic force and essence incessantly gravitates. It draws from the surfaces and looks, at the center, like a sun of gold. (p. 405.)

At death, Davis further explains, this center or seat of the soul becomes the center or nucleus around which are gathered the magnetic and vital principles which will henceforth constitute the new body of the spirit. Says Davis:

When the old man ceased to breathe this little point of spiritual aurum silently but swiftly ascended through the intervening ceiling, and hung or rather hovered over the house of death. I have witnessed this phenomenon by clairvoyance when it has seemed suspended far above the room wherein the lifeless body was prostrate. At this dizzy but stilly height the aurelian center (the "self-love" magnet) resembled a throbbing ball, not much larger than a small orange. Rapidly, however, it tremblingly expanded and began to pulsate with considerable uniformity. The attraction of the distant center was powerfully exerted downward, through or by means of, a line of golden light, upon all parts and principles within the silent earthly form. I have observed and philosophically contemplated it until a portion of the coronal arch of the spiritual head was visible, the magnetic center continuing to throb. . . . Then I have watched the juvenile features which came out like so many stars on the face of night, the pliant limbs, the rounded form, all beautiful, celestial; like the deserted body in general contour, but unlike it in youthfulness, liteness, grace and divine beatitude. (*The Thinker*, p. 406.)

The spirit, then, is the divine and immortal part in man, and after death, it becomes clothed with the lower magnetisms and vital forces which thereafter

constitute the body of the spirit. And because the spirit is immortal, it insures immortality likewise to the enveloping soul or spiritual body; for without the spiritual body, the spirit could realize no sense of separate existence or personality and would thus be swallowed up in the infinite sea of spirit; and without the spirit, the spiritual body could not hold together and exist as a definite form.

Man, during life, therefore, is a triune being, consisting of spirit, spiritual body and material body. But at death, he drops the lower part, the material body, and becomes thenceforth simply a dual body, consisting of spirit and spiritual body. The spiritual body in this case becomes the body of the spirit, and the spirit becomes the life or soul of the new body. And this arrangement, according to Spiritualism, the two retain forever.

CHAPTER IX

THE NATURE AND PROCESS OF DEATH

THE nature and the process of death, according to Spiritualism, are first the nature and process of old age or becoming old; for becoming old is simply one of the steps in the process of death.

Science gives many and diverse explanations of why we grow old. The principal and most generally accepted one is that it is because of the hardening of the tissues of which the body is built up. But the hardening of the tissues is not a cause of old age, it is an effect; and so it is with most of the other explanations of science regarding why we grow old. They all stress physical and bodily changes, which are simply effects and not causes. The real causes of old age and consequent death are internal and on a plane which material science cannot reach.

Old age, as explained by the spiritualistic philosophy, is caused by the gradual dissipation and loss of the magnetical and electrical forces which animate the human frame. This process, according to Spiritualism, does not take place all at once or at any particular period in life, but is a gradual process, starting when the individual has reached the age of physical maturity, which is about thirty-five. At this period in life when the individual has attained his fullgrown status the forces of life begin to run

down hill instead of up hill. All previous to this period, he had been gaining energy and vitality in life; now the reverse process sets in and he begins to lose vitality and energy. The process is gradual and at first almost unnoticed, but as time wears on and he loses more and more energy, he is suddenly made aware of it by the realization that he is an old man.

The reason for this sudden change in the course of a man's life, causing him suddenly to lose energy and grow old whereas formerly he was gaining in energy and in physical vitality and strength, is simply the fact that about the age of maturity, a man begins to expend more energy than he receives. Previous to this period, a man has been gaining and storing up energy, and every year has added to his physical energy and vitality. But when the age of maturity is reached, the increased duties and responsibilities of life, both mental and physical, cause him to begin to expend more energy than he receives, and this process, once started, goes gradually down hill until old age is reached. When there is not sufficient energy or vitality left in the organism to animate it, the spirit, together with the remaining vital energies, withdraws from the organism, causing death.

In this process of becoming old and of consequent death, the more immediate cause is the loss of the vital electricity, the lowest element in the constitution of the soul or spiritual body and the nearest to the physical states. The separation of the soul or spiritual body from the material body necessarily takes place at its nearest and closest point of con-

nexion, and this is the point where the vitality or vital electricity comes into direct connection with the lowest of the material states, namely, the ether of the body. By the vital electricity becoming diminished in amount, the connection between the soul and the body becomes thinned—so thinned, in fact, that the necessary correlation and interaction between the soul and body becomes difficult; and when this vital electricity is so thinned and diminished in amount that it can no longer come into harmonious action with the physical forces, then the vital electricity breaks from the physical side and the spirit leaves the body.

The effects of this loss of vitality and energy are readily seen in the face and form of the person thus becoming aged; for it is the vitality (vital electricity) and magnetism of the soul or spiritual body which supports and gives roundness and plumpness to the physical body. The physical body and its states, in relation to the soul energies which suffuse them, are very much like matter which floats in a sustaining liquid. The vitality and magnetism of the organism buoy up and sustain the material states, even as water buoys up and sustains the objects floating in it; and with the loss of this sustaining medium or vitality, the physical states tend to collapse and to fall inward. The facial features become thin and worn and the body weak and infirm, all because the vital and magnetic medium which sustained them is gone or rather diminished. The soul forces of magnetism and electricity, as explained by Spiritualism, are the spiritual counterparts of the material states; and when the spiritual counterparts

become altered and lessened in amount, the effect cannot fail to be shown in the physical and bodily states.

In becoming old, therefore, the individual actually loses much of this vitality and magnetism which constitutes his soul or spiritual body, and by which the spirit within came into connection with, and controlled, the organism. But all of the vital magnetism and vital electricity of the soul is not lost in the process of aging, and even at death, sufficient of these soul elements remain to be drawn to, and constitute, the new body of the spirit. The loss of vitality which occasions old age and death is rather in the loss of the lower vital energies of the soul or spiritual body, the part which we experience more particularly as physical vitality and bodily health and which is the part which comes into immediate connection with the physical body. The higher magnetisms of the soul, those which constitute the feelings, emotions and affections, are mostly retained and simply retire to the inner plane of being due to the loss or diminution of the medium which connected them with the physical states.

Andrew Jackson Davis thus explains this process of the withdrawal of the higher energies of the soul to the inner or spiritual plane, due to the loss of the lower vital electrical medium which connected them with the physical body.

The physical eye, as I have said, gives the best and purest parts of itself to the elaboration of the spiritual eye. The external sight becomes dim in old age, because the physical organ is yet more freely and expeditiously delivering its best particles to the spiritual sight. The physical

ear has been busied for three score and ten years in making a spiritual ear; and at length, the machine becomes worn and loses its power of action. You say the venerable person is beginning "to lose his hearing." Far from it! The best refinements of the bodily sense have retreated inwardly to mould the ear of the spiritual body. So likewise with his brain. "Poor old man!" you exclaim, "he is losing his faculties." True, he cannot reason consecutively, because he cannot remember. His common thoughts are far away from transpiring events. But the truth is, the coronal arch of his brain, the vestibule of his mind or front brain, and the repository of all eternal germs or the back brain, have freely yielded all their superlative essences to make and confirm the brain of the spiritual organization. The visible shafts and machinery begin to chafe, lag and stop, because they have done their sublime work. The factory wheel can roll no longer, for its grand use and purposes are fully accomplished. But the water of life, which flowed over and turned the wheel, is running strong and limpid still! The consequence of all is, that the brain ceases to perform its accustomed offices. The aged arms grow weak and tremble. "Energy is gone," you say. Not so. It has but culminated and retired *within* to complete the rounded, beautiful, spiritual arm. The best parts of the bone, muscle, nerve, tissue—everything that makes up the physical organization—have progressively gravitated to the manufacture and development of spiritual departments within, substantial and exquisitely appropriate to the atmosphere of a purer, better, and more beautiful sphere of existence.

The same principle of interior elaboration is operating upon all the vital organs. Simply by the gradual maturing procession of all organic nature, within the aged man, the best parts of the visceral system—the lungs, stomach, liver, etc., together with all their deeper and more intricate portions—begin to neglect their allotted functions. Weakness, disease, decrepitude and decay, walk in the path of such

neglect. Now, is it philosophical to assert that those functions have withdrawn through negligence in old age? No; for the best portions and energies of those organs have silently receded into the superior and interior structure. Appeal to the old man's external intellect, and he will understand you not, because, as you now perceive, the spiritual intellect is about ready to be born. Mysterious change! When approaching very near the tomb, nothing looks so very much like "decay and death" as that chrysalis out of which the aurelian personage springs into endless existence. You often observe this fearful liberation or crisis of destiny in the vegetable world; even down among the lichen mosses of the cryptogamous era. Or, if you will examine the tuft of wheat just before it comes above the ground, you will discover that nothing looks so much like actual decomposition as does the small bursted berry from which the virgin stem originates. The venerable man, just ready to die, is precisely in this liberatory condition. Appeal to his ear, and he hears not. And why? Because the spiritual ear is with noiseless haste getting ready to be born. Neither can he discern objects. You may obtain for him the best glasses, and in every superficial way improve the retreating optical forces, but you cannot recall the inward-bound faculties. Mourn not over this external decay. For Nature, ever kind and true, is yielding all her best organic powers to manufacture and perfect organs upon and within the spiritual body. Yet a little while, and the old man can no longer desire his daily bread. The worn-out wheel of the factory is stopped, its forge-fires are smouldering, a fearful silence pervades the dwelling; but the product of the long-running machinery is perfectly eliminated. This product is the spirit. The deserted and well-loved factory can remain idle evermore; for "Death" has come, and with swift eclipse has darkened forever the doors and windows of the long-inhabited temple. But did you see the proprietor as he passed out and joined his angel-guests? (*The Thinker*, pp. 402-404.)

This decay of the material body and the retreating inward of the forces which make up the spiritual organization of man, are caused, as we have said before, by the loss or weakening of the electrical vital element; for this electrical body is the bridge or connecting link which joins the higher spiritual forces with the body, and with the loss or weakening of this electrical medium, the spiritual forces are partly freed from the material body and thus exist largely upon their own spiritual plane. So long, however, as this vital connecting medium is in abundance, the higher forces must necessarily flow into it and become correlated with it, and thus in turn become correlated with, and joined to, the material body. In such a case, the mind is called to the outward—to the activities of the body and of the senses—and the life is then normal and healthy. But when this vital medium, which connects the mind with the body, becomes weakened or lost, then the connection between the higher and lower principles is broken and the higher principles then exist intact on their own plane, and the lower principle or body exists intact on its plane. When the final connecting cord is broken in the vital centers, then the two parts of man's nature part company altogether.

The period in life of youth and vitality is necessarily one chiefly of physical and bodily activities, as distinguished from mental and spiritual activities; for at this period of life, the vital and magnetical principles of the body are in greatest amount, and the higher mental and spiritual forces which flow into the vital body are almost entirely dominated and obscured by the lower vital principle. The mind acts

then chiefly through the vital principle, and consequently, its chief activities and desires are physical in their nature. It is only as maturity and old age come on, when the vitality of the organism has waned, that the mental and spiritual forces of the individual experience a freedom from the thraldom of the physical and of the outward senses, and are then able to function somewhat on their own planes. Old age and middle life are, therefore, the period of thought and reflection, just as youth was the period for physical activities and health.

Old age, as we have said before, is caused by the loss of the vitality of the organism. If, therefore, we could always retain in the organism a sufficient amount of the vital element, and could regain it in proper amount as we expended it, then it is fair to suppose that we could be always healthy and youthful, and could thus postpone old age and death as long as we desired. Anyone who discovers, therefore, a means of restoring to the aging system a sufficient amount of vitality or vital electricity, will in very truth have discovered an elixir of life; for the vital element indissolubly welds together both sides of our life, the spiritual and the natural, and so long as there is this vital element in sufficient degree, then just so long must the two things be joined together. And so long as the two things are properly joined together, there can be no old age or death. The material body has, of itself, no causal powers or forces, and has nothing whatever to say regarding the matter of life and death. These powers all reside entirely in the soul or spiritual body. The material body is purely an effect at all

points and depends for all its life, animation, shape and form upon the indwelling vital and spiritual form. So far as the body of itself is concerned, it could no more hinder perpetual life, if the sufficient soul elements were present and properly coordinated, than could the clothing of a man determine his length of life.

But, even if there were such an elixir of life found, it is doubtful if mankind would want to use it; for such a perpetual age could be only on the physical plane, that is, the plane of the physical senses and enjoyments, since it could be accomplished only by an abundance or excess of physically vital energy, and such a plane of life is not the most desirable one. Such a physically vital plane of life is that of childhood and youth, when bodily vitality predominates and the mind has not acquired any real command over the body. We grow out of the physical and vital plane when we grow out of the follies and childishness of youth; and who would want to renew them or to perpetuate them? The evolutionary course of advancement is rather in the growing away from these lower planes, after we have once experienced them, and in the looking forward to the higher planes of spirituality, mind and affection. Hence the process of becoming aged or of undergoing death, looked at in this light, is not an undesirable change, for old age is a process whereby we are liberated from the follies and lower pleasures of youth, by the loss of the lower vital medium in which these inhere, and the consequent gaining of greater freedom of our mental and spiritual powers. Death is a process whereby we are freed in still greater

measure from these lower states, at least as connected with the body, and are enabled to rise to states of greater intellectual and spiritual enjoyment and bliss.*

The immediate cause of death is the snapping or separation of the vital electrical medium, the lowest part of the soul, from the adjoining physical states. This separation is easy in the case of a natural death from old age, for in this case the vital medium has already become so thin that it can hardly hold to the physical states and separation is therefore natural and easy. But in the cases of unnatural death, that is, by violence or accident, the electrical medium exists in full amount and is strongly welded to the physical body. Accordingly the separation is forced and unnatural, consisting of a forceful wrenching of the soul from the body, and this is much more painful than the natural death of old age. In violent deaths, according to spiritualistic reports, there is a shock which the spirit does not recover from until quite a while after it has been in the next world. It occupies the position of a green fruit plucked untimely from the tree, and it must take some time

* Death does not free us altogether from the vital states, for the spiritual body still retains the lower vitality or vital electricity as its outermost covering. The lower vitality of the body during life is never entirely radiated away or lost, but only enough to weaken and finally break the connection with the bodily states. The remaining vitality then becomes the outermost part of the spiritual body and its loss during life is quickly made up by the direct inbreathing of the vital elements from the spiritual atmosphere. Hence the new body soon becomes rounded and beautiful. But the renewed vitality in the next life does not sway the mind as it did in this life, because the mind is more fully developed and has the proper control over the vital body.

to recover and recuperate in the spirit world. Says A. J. Davis:

If a human being lives out the full measure of life, then the vital electricity imperceptibly loosens its hold upon the body and dissolves the relation so gradually that the spirit is not even conscious of death until after the change is all over, like the birth of an infant into this world. If, however, the change is forced and premature, the spirit is compelled to realize the fact and also something of the unnatural shock which occasioned death. In such cases there is often temporary suspension of all sensation, a sleep which may continue for days in the other world. In such cases, moreover, the soul body calls for further preparation before it can become the vehicle for the spirit.*

There have been many accounts penned of the witnessing of the phenomenon of death from the spiritual point of view. Some of these accounts are by spirits in the spiritual world who have communicated them through to mortals, and some have been by spiritually illumined mortals in the clairvoyant state, in which state they perceived by spiritual vision, just as the spirits in the spirit world do. Swedenborg knew of the nature and process of death, as did many other seers, including the Nazarene. But unquestionably, the most wonderful and most interesting of all accounts written on this subject are those by the American clairvoyant seer, A. J. Davis, from whom we have already quoted so much. In his various books, Davis has given several detailed accounts of his witnessing the phenomena of death and has described in detail every small particular connected with it. These accounts are so wonderful and are

* *Answers to Questions.*

so far in advance of any knowledge possessed by science on the subject, that it is not to be wondered at that science has failed to give them the consideration which they deserve. But the attitude of science is now changing with respect to these matters and before long, perhaps, we shall have exact scientific knowledge of the nature and process of death.

The best one, perhaps, of these accounts by A. J. Davis of the process of death, as witnessed by him while in the clairvoyant state, is the one contained in his book, *The Physician*. It is so complete in every detail, that we will quote it entire.

The patient was a female of about sixty years of age. Nearly eight months previous to her death, she visited me for the purpose of receiving a medical examination of her physical system. Although there were no sensations experienced by her, excepting a mere weakness or feebleness located in the duodenum, and a falling of the palate, yet I discovered, and distinctly perceived, that she would die with a cancerous disease of the stomach. This examination was made about eight months previous to her death. Having ascertained the certainty of her speedy removal from our earth, without perceiving the precise period of her departure (for I can not spiritually measure time or space), I internally resolved to be present and watch the progressive development of that interesting but much-dreaded phenomenon. Moved by this resolution, I, at a later period, engaged board in her house, and officiated as her physician.

When the hour of her death arrived, I was fortunately in a proper state of body and mind to induce the Superior Condition; but, previous to throwing my spirit into that condition, I sought the most convenient and favorable position, that I might be allowed to make the observations entirely unnoticed and undisturbed. Thus situated and con-

ditioned, I proceeded to observe and investigate the mysterious processes of dying, and to learn what it is for an individual human spirit to undergo the changes consequent upon physical death or external dissolution. They were these:

I saw that the physical organization could no longer subserve the diversified purposes or requirements of the Spiritual Principle. But the various internal organs of the body appeared to *resist* the withdrawal of the animating soul. The muscular system struggled to retain the element of Motion; the vascular system strove to retain the element of Life; the nervous system put forth all its powers to retain the element of Sensation; and the cerebral system labored to retain the principle of Intelligence. The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realized the fact that those physical manifestations were indications, *not of pain or unhappiness*, but simply that the Spirit was eternally dissolving its co-partnership with the material organism.

Now the head of the body became suddenly enveloped in a fine—soft—mellow—luminous atmosphere; and, as instantly, I saw the cerebrum and the cerebellum expand their most interior portions; I saw them discontinue their appropriate galvanic functions; and then I saw that they became highly charged with the vital electricity and vital magnetism which permeate subordinate systems and structures. That is to say, the Brain, as a whole, suddenly declared itself to be tenfold more positive, over the lesser portions of the body, than it ever was during the period of health. This phenomenon invariably precedes physical dissolution.

Now the process of dying, or of the spirit's departure from the body, was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life, and of sensation, into its various and numerous departments. The head became intensely brilliant; and I particularly remarked that just in the same proportion as the extremities of the organism grew dark, and cold, the brain appeared light and glowing.

Now I saw, in the mellow, spiritual atmosphere, which emanated from, and encircled, her head, the indistinct outlines of the *formation* of another head! The reader should remember that these *super-sensuous processes* are not *visible to any one except the spiritual perceptions be unfolded*; *for material eyes can only behold material things, and spiritual eyes can only behold spiritual things*. This is a Law of Nature. This new head unfolded more and more distinctly; and so indescribably compact and intensely brilliant did it become, that I could neither see through it, nor gaze upon it as steadily as I desired. While this spiritual head was being eliminated and organized from out of, and above, the material head, I saw that the surrounding aromal atmosphere which had emanated from the material head was in great commotion; but, as the new head became more distinct and perfect, this brilliant atmosphere gradually disappeared. This taught me that those aromal elements, which were, in the beginning of the metamorphosis, attracted from the system into the brain, and thence eliminated in the form of an atmosphere, were indissolubly united in accordance with the divine principle of affinity in the universe, which pervades and destinates every particle of matter, and developed the spiritual head which I beheld,

With inexpressible wonder, and with a heavenly and utterable reverence, I gazed upon the holy and harmonious processes that were going on before me. In the identical manner in which the spiritual head was eliminated and unchangeably organized, I saw, unfolding in their natural,

progressive order, the harmonious development of the neck, the shoulders, the breast, and the entire spiritual organization. It appeared from this, even to an unequivocal demonstration, that the innumerable particles of what might be termed unparticled matter, which constitute the man's Spiritual principle, are constitutionally endowed with certain elective affinities, analogous to an immortal friendship. The innate tendencies, which the elements and essences of her soul manifested by uniting and organizing themselves, were the efficient and imminent causes which unfolded and perfected her spiritual organization. The defects and deformities of her physical body, were, in the spiritual body which I saw thus developed, almost completely removed. In other words, it seemed that those hereditary obstructions and influences were now removed, which originally arrested the full and proper development of her physical constitution; and therefore, that her spiritual constitution, being elevated above those obstructions, was enabled to unfold and perfect itself, in accordance with the universal tendencies of all created things.

While this spiritual formation was going on, which was perfectly visible to my spiritual perceptions, the material body manifested, to the outer vision of observing individuals in the room, many symptoms of uneasiness and pain; but these indications were totally deceptive; they were wholly caused by the departure of the vital or spiritual forces from the extremities and viscera into the brain, and thence into the ascending organism.

The spirit arose at right angles over the head or brain of the deserted body. But immediately previous to the final dissolution of the relationship which had for so many years subsisted between the two spiritual and material bodies, I saw—playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical body—a bright stream or current of vital electricity. This taught me, that what is customarily termed *Death* is but a

Birth of the spirit from a lower into a higher state; that an inferior body and mode of existence are exchanged for a superior body and corresponding endowments and capabilities of happiness. I learned that the correspondence between the birth of a child into this world, and the birth of the spirit from the material body into a higher world, is absolute and complete—even to the *umbilical cord*, which was represented by the thread of vital electricity, which, for a few minutes, subsisted between, and connected the two organisms together. And here I perceived, what I had never before obtained a knowledge of, that a small portion of this vital electrical element returned to the deserted body, immediately subsequent to the separation of the umbilical thread; and that that portion of this element which passed back into the earthly organism, instantly diffused itself through the entire structure, and thus prevented immediate decomposition.

It is not proper that a body should be deposited in the earth, until after decomposition has positively commenced; for, should there be no positive evidences of such structural change, even though life seems surely to have departed, it is not right to consign the body to the grave. The umbilical life-cord, of which I speak, is sometimes not severed, but is drawn out into the finest possible medium of sympathetic connection between the body and the spirit. This is invariably the case when individuals apparently die, and, after being absent for a few days or hours, return, as from a peaceful journey, to relate their spiritual experiences. Such phenomena are modernly termed, Trances, Catalepsy, Somnambulism, and Spiritual Extasis. There are many different stages, or divisions, and subdivisions, of these states. But when the spirit is *arrested* in its flight from the body, and when it is held in a transitional or mediatorial state, for only a few hours or minutes, then the mind seldom retains a recollection of its experience—this state of forgetfulness, seems, to a superficial observer, like annihila-

tion; and this occasional suspension of consciousness (or memory) is frequently made the foundation of many an argument against the soul's immortal existence. It is when the spirit entirely leaves the body—only retaining proprietorship over it through the medium of the unsevered umbilical thread or electric wire, as it might be called—that the soul is enabled to abandon its earthly tenement and interests, for many hours or days, and afterward, to return to the earth—ladened with bright and happy memories.

As soon as the spirit, whose departing hour I thus watched, was wholly disengaged from the tenacious physical body, I directed my attention to the movements and emotions of the former; and I saw her begin to breathe the most interior or spiritual portions of the surrounding terrestrial atmosphere. At first it seemed with difficulty that she could breathe the new medium; but, in a few seconds, she inhaled and exhaled the spiritual elements of nature, with the greatest possible ease and delight. And now I saw that she was in the possession of exterior and physical proportions, which were identical, in every possible particular—improved and beautified—with those proportions which characterized her earthly organization. That is to say, she possessed a heart, a stomach, a liver, lungs, &c., &c., just as her natural body did previous to (not her, but) *its* death. This is a wonderful and consoling truth! But I saw the improvements which were wrought upon, and in, her spiritual organization, were not so particular and thorough as to destroy or transcend her personality; nor did they materially alter her natural appearance or earthly characteristics. So much like her former self was she, that, had her friends beheld her (*as I did*), they certainly would have exclaimed—as we often do upon the sudden return of a long absent friend, who leaves us in illness and returns in health—"Why, how well you look! how improved you are!" such were the nature—most beautifying in their extent—of the improvements that were wrought upon her.

I saw her continue to conform, and accustom herself, to the new elements and elevating sensations which belong to the inner life. I did not particularly notice the workings and emotions of her newly awakening and fast unfolding spirit; except, that I was careful to remark, her philosophic tranquillity throughout the entire process, and her non-participation, with the different members of her family, in their unrestrained bewailing of her departure from the earth, to unfold in Love and Wisdom throughout eternal spheres. She understood, at a glance, that they could only gaze upon the cold and lifeless form which she had but just deserted; and she readily comprehended the fact, that it was owing to a want of true knowledge upon their parts, that they thus vehemently regretted her merely physical death.

The excessive weeping and lamentation of friends and relatives, over the external form of one departed, are mainly caused by the sensuous and superficial mode by which the majority of mankind view the phenomenon of death. For, with but few exceptions, the race is so conditioned and educated on the earth—not yet having grown into spiritual perceptions—not yet progressed to where “whatsoever is hid shall be revealed”—realizing, only through the medium of the natural senses, the nearness of the beloved—watching and comprehending only the external signs and processes of physical dissolution—supposing *this* contortion to indicate pain, and *that* expression to indicate anguish—I say, the race is so situated and educated that *death* of the body (to the majority of the earth’s inhabitants) is equivalent to an annihilation of the personality of the individual. But I would comfort the superficial observer, and I can solemnly assure the inquirer after truth, that, when an individual dies naturally, the spirit experiences no pain; nor, should the material body be dissolved with disease, or crushed by the fearful avalanche, is the individuality of the spirit deformed, or in the least degree obscured. Could you

but turn your natural gaze from the lifeless body, which can no longer answer to your look of love; and could your spiritual eyes be opened; you would behold—standing in your midst—a form, the same, but more beautiful, and living! Hence, there is great cause to rejoice at the birth of the spirit from this world into the Inner Sphere of Life—yea, it is far more reasonable and appropriate to weep at the majority of marriages which occur in this world, than to lament when man's immortal spirit escapes from its earthly form, to live and unfold in a higher and better country! You may clothe yourselves with the dark habiliments of woe, when you consign at the altar, a heart to a living grave; or when you chain the soul to breathe in an uncongenial atmosphere; but robe yourselves with garments of light to honor the spirit's birth into a higher life!

The period required to accomplish the entire *change*, which I saw, was not far from two hours and a half; but this furnishes no rule as to the time required for *every* spirit to elevate and reorganize itself above the head of the outer form. Without changing my position, or spiritual perceptions, I continued to observe the movements of her new-born spirit. As soon as she became accustomed to the new elements which surrounded her, she descended from her elevated position, which was immediately over the body, by an effort of the will-power, and directly passed out of the door of the bedroom, in which she had lain (in the material form) prostrated with disease for several weeks. It being in a summer month, the doors were all open, and her egress from the house was attended with no obstructions. I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere! I was overwhelmed with delight and astonishment when, for the first time, I realized the universal truth that the spiritual organization can tread the atmosphere, which, while in the coarser, earthly form, we breathe—so much more refined is man's spiritual constitution. She walked in the

atmosphere as easily, and in the same manner, as we tread the earth, and ascend an eminence. Immediately upon her emergement from the house, *she was joined by two friendly spirits from the spiritual country*; and, after tenderly recognizing and communing with each other, the three, in the most graceful manner, began ascending obliquely through the ethereal envelopment of our globe. They walked so naturally and fraternally together, that I could scarcely realize the fact that they trod the air—they seemed to be walking upon the side of a glorious but familiar mountain! I continued to gaze upon them until the distance shut them from my view; whereupon I returned to my external and ordinary condition.

O, what a contrast! Instead of beholding that beautiful and youthfully unfolded spirit, I now say, in common with those about me, the lifeless—cold—and shrouded organism of the caterpillar, which the joyous butterfly had so recently abandoned! (*The Physician*, pp. 163-172.)

We will now quote from the experiences of one who had passed over to the spiritual world and was reporting back his experiences of death through a medium. The medium was Mrs. M. E. Longley and the book in which the account is contained is the one written by her entitled, *The Spirit World*. The spirit giving the communication is John Pierpont, Mrs. Longley's guide and the inspirer of the book. The account is as follows:

As a human entity who has himself passed through the experience called "Death," and who has personally witnessed the process of mortal dissolution of scores of individuals; also as one who has received the testimony of numberless other intelligences in the spirit states upon the subject, the inspirer of these lines believes himself to be competent to

give some light upon this important question, 'What is the sensation of the spirit in passing from the mortal form?' The general sensation is rather one of peace and serenity of mind, and of quiet and ease of body, notwithstanding the fact that convulsive movements of the latter sometimes lead watchers to believe that the dying suffer great pain or mental distress. Of course, there are exceptions to the rule, but where there has been continued illness, or in case of the aged, and in most instances, the body has exhausted its functional activity before the end and is incapable of much suffering, and in ratio, the spirit has so far gained the ascendancy as to be above all sense of fear or pain.

Even for the time, those who have woven for themselves garments of woe, haunts of spirit darkness, are oblivious to any condition of pain or loss, and the tales of human beings dying in great mental agony, calling on someone to save them from the horrors of the unknown, are tales of fiction and imagination. . . .

The earth-bound spirit, in passing from his physical frame, may or may not be aware of his condition at the moment, but as a rule, he is indifferent to it, for the mental forces are dulled for the hour. . . . His spiritual nature is in a state of exaltation, and he is superior to all suffering or fear.

By the time either class is free from the physical and has come to a normal state of perception and understanding of environments and conditions, it has commenced its spirit journey, and whether it be in the light or in the shadow, the thought of Death as a mere sensation, or as a process of transportation, has no concern in the individual mind.

I, a Spirit, a conscious personality while on earth, I, John Pierpont, student, teacher, Unitarian minister and for many years an avowed Spiritualist, am now giving these statements to the world concerning Death, as a part of the great authority of human experience from the spirit side of life. I, a spirit, remained in the Pierpont physical frame

for more than four score years, over seventy of which was given to deep thought. . . .

Briefly, in the past, I have mentioned through this medium my sensation in passing from the aged frame, and in this book, I wish to state that the sensation was one of pleasure and of infinite serenity. The dear ones at home found the body cold in death, like one fallen asleep, and so it had been with me. I had passed out to the spiritual atmosphere in my hours of slumber, and the magnetical cord had become so attenuated that it did not contract sufficiently to draw the real being back into full possession of the body. But I was not senseless or away; I was at hand to mark sensation and to watch the beautiful processes of death. . . . I knew that I was in my pleasant apartment, that the body was quietly reclining in the favorite chair and that the hour of its transformation had come. . . .

For awhile, my attention was fastened upon the magnetic cord still holding me to the other body, for I was possessed now of a spirit form, resembling somewhat the one I had vacated, yet stronger, lighter in sense of weight, more youthful and more comfortable. The slender cord had lost its power to contract toward the mortal; it appeared to me as a thread of light, and I intuitively felt that all that remained of it was the ethereal element that really belonged to my spiritual covering. This thread presently seemed to be endowed with life, for it began to scintillate and to pulsate toward myself as with vibrant power, until from this energetic action it became detached from the physical form, contracted till but a ball of light, and became absorbed within my newly donned body. The process of death was completed then, and I was freed from the mortal state, so far as that old body was concerned, forever. (*The Spirit World*, pp. 156-159.)

John Pierpont, in the same volume, also gives us a description of the process of transformation which

he witnessed in the case of another person, who was dying. This description agrees very closely with the description given by Davis regarding the liberation and formation of the spiritual body. In describing the death of a woman, Pierpont says:

She is drifting out of the body; the silver cord is loosening its hold; the earth power is waning in power and the spirit body is forming for the change. A pearly vapor is gradually passing from the body; like a light mist, it collects around her and rises upward. Now, the emanation increases in volume and in vibrant force and is issuing from the head. It is all condensing above the body, and gradually assuming the shape of a human form, till finally a complete resemblance to the woman on the bed is floating above. Now there is only a slight attachment by the silvery cord which has become very thread like and attenuated. Breathing, to the watchers seems to have ceased, but the work is still going on, and does so until the cord is entirely loosened and, in its ethereal elements, is absorbed by the spirit body. (*The Spirit World*, p. 163.)

Another spirit communicant, in describing his sensations and experience of death, says that his complete transition took about an hour and a half. In the process of transformation, he says, the spirit body is never actually disorganized, but simply withdraws or emanates through the head. "In my investigations in subsequent years," this spirit says, "I have witnessed thousands of instances of the process of death, and have learned that the spirit body is never disorganized, but moves as a whole towards the head, and then gradually emerges from the physical form through the head, until it is free from the body. The separation is complete only when the

life-cord which connects spirit and body is severed. In cases of death by violence, this life-cord is not parted for a considerable time." (From a spirit communication in J. M. Peebles's *Immortality and Our Employments Hereafter*.)

Hudson Tuttle gives the following description of the process of death, which, he says, he observed by spiritual vision while in a condition of trance:

Slowly the spiritual form withdrew from the extremities and concentrated in the brain. As it did so, a halo arose from the crown of the head which gradually increased. Soon it became clear and distinct, and I observed that it was the exact resemblance of the form it had left. Higher and higher it arose, until the beautiful spirit stood before us and the dead body reclined below. A slight cord connected the two, which, gradually diminishing, became in a few minutes absorbed and the spirit had forever quitted its earthly temple. (*Arcana of Nature*, pp. 447-448.)

Such are the nature and process of death according to the testimony of enlightened seers who have witnessed the process and of spirits in the spirit world who have experienced it; and, it must be said that the account is remarkably reasonable and convincing. All the accounts of the process of death agree among themselves and they are also fully in accord with what we know of death from the phenomena observed in the cases of persons at the moment of death. The spiritualistic account of death is sufficiently reasonable, and in accord with scientific facts, to be believed, and it is certainly one to be desired as true; for it makes death a natural and easy process and takes away all the dreadful things that have been said about it. Moreover, according

to Spiritualism, the process or transformation ushers the spirit into a better and higher state of existence, and from the standpoint of results, therefore, and from the standpoint of the spirit prepared for it, death is a thing to be desired rather than feared. Says A. J. Davis in closing his chapter on "The Philosophy of Death" in his volume, *The Physician*:

I desire to impress the reader that there is nothing to fear, but much to love, in a purely natural and non-accidental death. It is a fair stranger which conducts the immortal soul to more glorious scenes and harmonious societies. Let mankind never lament because of the mere departure of an individual from our earth; for the change, though cold and cheerless to the material senses, is, to the interior vision, and to the ascending spirit, bathed in auroral splendor! To the enlightened mind, "there is no death; nor sorrow, nor crying" to those who live in constant conjunction with Eternal Truth.

Let tranquillity reign throughout the chambers of the dying, but, when the body is cold, and when the immortal soul is gone, then calmly rejoice, and sweetly sing, and be exceeding glad; for, when a body dies on earth, a soul is born in heaven.

CHAPTER X

THE SPIRIT WORLD

AFTER the spirit leaves the body, where does it go?

The spiritualist answers that it goes to the spiritual world; and the question further arises, What and where is the spiritual world?

The term, "spiritual world" has a somewhat double meaning in Spiritualism. In its first meaning, it signifies the universal spiritual life of the world, which dwells within and pervades the entire material universe. Everything, according to Spiritualism, has its inner or spiritual side, and the material universe, considered as a whole, has also its inner or spiritual side, and this spiritual side is, properly speaking, the spiritual world. In this sense, therefore, the spiritual world is everywhere, wherever one has his faculties attuned to perceive it, and a man living on earth is just as much in the spiritual world as a spirit in the heavens. In such a definition, therefore, the spiritual world is the great spirit life of God, or as Plato defined it, the Soul of the World. In very much the same sense, the spiritual world may be defined as simply a higher state of consciousness, since that is what it actually is, and the spirits inhabiting it experience it as such.

In its second sense, however, the spiritual world is more definite and local in its meaning. In this sense, it is the local abode and habitation of the many spirits who once lived on earth. In this sense, the spiritual world is more generally and more properly spoken of as the "spirit world." This is the term that is used by the spiritualists and others in describing the home of the soul, and it is this term, spirit world, which we shall use in the present chapter. The spirit world is the heaven of the orthodox Christians, considered as a definite locality.

When the spirit leaves the body on earth, therefore, it goes to the spirit world, which is the abode of all spirits, good and bad. And we may now repeat our former question, "What and where is the spirit world?"

According to the best information obtained from the spirits, the spirit world consists of a number of spheres or zones of spiritualized matter which surround the earth like broad belts and are arranged in concentric order. The number of these zones is usually given as seven, although there are many subdivisions.

These zones are formed from the spiritualized emanations from the earth and the objects upon it, which emanations rise straight up to a point in space above the earth, where they collect and condense and form a spiritualized earth. The natural law of gravitation causes things to rise up farther and farther from the earth as they become less material and more refined, and thus as the atmosphere of the earth proceeds farther and farther up, it becomes more and more refined until it becomes spir-

itual or ethereal in its nature and then it condenses to form the first spiritual sphere or zone.

It is explained in Spiritualism that every heavenly body that has progressed sufficiently in development has its spirit world, spirit planet, or spirit spheres, and necessarily so, since these spheres are but the natural development from the body itself. Thus all planets have their spiritual spheres or spirit planet, in the same way that the natural body of man has a spiritual body within it. And just as the spiritual body of man is formed out of the refinements of the natural body and out of the things we eat, so also are the spiritual spheres formed out of the refinements and emanations of the material planet.

The spiritual spheres of the earth, therefore, are but a small part of the total spirit world or spiritual spheres in the universe. For, from planetary spirit worlds we go to solar spirit worlds or spirit spheres and then farther on to the intersolar and interstellar spiritual spheres. It is said, however, that man must have reached a very great stage of development, and only after a very long period of time, before he can leave the earthly spirit spheres for the larger ones beyond.

Such, in outline, is the general idea of Spiritualism regarding the spirit world or spirit spheres, and before going on to a further consideration of it, we will first inquire into the historical origin and development of the idea.

The first definite statements regarding the existence of the spiritual spheres were made by the great Swedish philosopher and revelator, Emanuel Swedenborg, in his publications about 1750. Swedenborg,

in his clairvoyant trances, was enabled to see into the spirit world and to record many scenes and events which took place there. But his mind was greatly under the influence of the orthodox religion of his time and he consequently proceeded to describe the spirit spheres almost wholly in terms and conceptions of orthodox theology. He described the lower spheres, in which dwell the undeveloped spirits, as so many hells, and the higher spheres, in which dwell the higher spirits, as so many heavens, and in many other particulars of description, he followed the conceptions previously outlined by orthodox theology. The reader of Swedenborg, consequently, is obliged to see the spirit world through the eyes of orthodox theology, and so colored were his revelations in this respect, that they were never able to make much of an advance over the conceptions of orthodox theology.

Swedenborg did not attempt to give his spirit world any definite location in space, claiming that, inasmuch as it was spiritual, it was outside of the material order of things and did not, therefore, exist in time and space. Consequently, his spirit world could have no spacial relation with respect to the earth.

The next description, after Swedenborg, of the spiritual spheres, was made by the American revelator, Andrew Jackson Davis, in his clairvoyant revelations published in 1847 and afterward. Davis's clairvoyance was very much of the same nature as Swedenborg's, but unlike Swedenborg's Davis's mind was wholly untrammeled with the conceptions of orthodox theology, and he was consequently enabled

to give a clear description of the spirit world, independent of any theological preconceptions. Davis gave his first description of the spiritual spheres in his first book, *Nature's Divine Revelations*, which he dictated while in a trance state. He mentions seven distinct spheres and describes in detail the nature and conditions of life of the spirits there. The first sphere, he regards as the home of the undeveloped spirits, but as these become developed, they progress to the second spiritual sphere and ultimately to the spheres beyond. Life in the higher spheres is described in the most transcendent terms and as being the perfection of all that we on earth can imagine.

Davis conceived his seven spheres as almost universal in scope, and each sphere as existing within a great circle of material suns, of which our sun is but one small body and near the outermost circle. All these circles of suns, six in number, revolve around the great Central Sun, which is the center of the universe. Within each circle of suns is a spiritual zone or spirit world, which is the after death dwelling place of all the inhabitants of the suns and planets which compose that circle. Our sun, says Davis, is a member of the fifth circle of suns, of which the Milky Way is a visible part, and within this circle of suns is the first spiritual sphere. The sixth or outermost circle of suns consists of cometary bodies only, which are not yet formed into suns and, accordingly, have as yet no spiritual sphere corresponding to them.

In his later works, Davis went more into detail regarding the location of the spiritual spheres, but he never changed his original idea that they were

universal in character. In fact, Davis's mind seems to have been centered on the larger cosmic spheres of the universe rather than to those which surrounded any small body, such as the earth. In *The Thinker*, the fifth volume of his Great Harmonia and published in 1859, twelve years after his first book, Davis placed the location of the first spiritual sphere within the vast circle of suns, of which, he says, the Milky Way is a part.

The Spirit-Land, together with all the natural worlds which night or science reveals to our knowledge, belong to this one immeasurable system. Within the vast cloud of material globes is the "silver lining"—the aurelian circle—which is the soul's immortal home. It is revolving within this visible circle of resplendent suns and planets; just as the spiritual body is a silver-lining within a cloud environment—the outer visible form. This interior circle or spiritual world is what we term "the Second Sphere." Within that is the third; next the fourth; then the fifth; lastly, the sixth; the seventh is the Deific vortex, a great Positive Power, perfect and divine.*

The spiritual spheres, says Davis, are unfolded from the natural systems of suns and planets in the same way that the spiritual body is unfolded out of the natural body.

Every physical planet, therefore, is to bring into existence the different animals not only (so that man may exist), but it is also designed and commissioned to contribute a portion of the universal spirit-land, so that after death, the spirit of man may have a natural and holy home. The subtle intimacy and familiarity which now daily exist between your body and its living soul are not more perfect

* *The Thinker*, p. 414.

or real than that between the natural world and the spirit world every instant of time. The analogy is as reliable and accurate as science. This physical body, chronologically speaking, is the spermatic foundation of the spiritual body; even so is the natural world the germ-repository and foundation of the spiritual world. Lessons acquired of the one will teach the beauty and truthfulness of the other. The spiritual world is in one sense a material world, I repeat; but it is higher in its constituents and in the order of its formation. Elementally, it does not essentially differ from those primates which compose the rock, the tree, the animal, or a human body. The difference is similar to that between a rose and its liquidated fragrance. The best imponderable emanations of this world gravitate to what we call the spiritual sphere and help to form its substance.

Let us examine this progressive series of emanations. First, we have undeveloped earth, in the form of solid stone; second, the embedded gases are liberated, and condensed in the form of water; third, out of water thus derived comes the ocean of atmosphere; fourth, out of atmosphere is eliminated what is termed electricity; fifth from the abundant opulence of electricity, there issues a finer element, magnetism; and, lastly, out of all these ponderable bodies and imponderable elements, there flows forth a mighty sea of imperceptible emanations into universal space. The question might possibly be by science put: "Whither go these emanations?"

As the finest particles of all organizations below man ascend, or are attracted into his constitution, so these finest particles or emanations from the natural worlds in space ascend, or are attracted, into the constitution of the spiritual world. Mercury, Venus, the Earth, Mars, Jupiter, Saturn and all the other planets, both visible and invisible, eliminate their finest aura and atoms, which ascend in the shape of atmospheres and imponderable elements, and halt suspended at a point in space, where the inward principle

of affinity becomes supreme. The consequence is, that these accumulated emanations very soon associate, and become compact, firm, strong and inter-coherent; and this progressive development goes forward until there is formed a vast semi-solid aurelian zone, around a great starry system in the universe. Yea, learn well the lesson that the spiritual spheres are unfolded by, and out of, the natural worlds, as flowers unfold from, and by means of, the earth; that the spirit-land rolls out of the essential emanations of the earth-land, the same as the spiritual body comes out of the refinements and rarefactions of the natural body. (*The Thinker*, pp. 411-413.)

Davis's conception and localization of the spiritual spheres, was, as we have said, elaborated several years in advance of Spiritualism; and when the spiritualists later brought out their conception of the spirit world as a series of spheres surrounding the earth, Davis was well aware of it and of the discrepancy which existed between his conception and that of the spiritualists. But he never changed his view, maintaining his fixed policy never to change any of his clairvoyant revelations until he had clear and definite reasons for so doing, and such definite reasons he appears never to have had with respect to changing his view regarding the location of the Summerland.

The real truth in regard to this discrepancy between Davis's view of the spirit spheres and that of the spiritualists is that Davis was describing the general and more universal spiritual spheres—those that are intersolar and interstellar, while the spiritualists were concerned more particularly with the local spheres surrounding the earth. Davis's revela-

tions were designed to teach general principles, and the principles and explanations which he laid down applied to the universe in general and not to any particular part of it. Consequently, in describing the spiritual spheres, he naturally had his mind fixed on the wider and more universal spheres and not on those attached to the earth.

The best accounts of the spiritualists regarding the spiritual spheres also teach the existence of these wider and more universal spheres, so that the discrepancy between the two accounts is greatly lessened and almost disappears. Thus, in one of the more recent accounts of the spirit spheres, received through the mediumship of the Rev. Vale Owen, the existence of these wider interstellar and intersolar spheres is clearly set forth. Other spiritual communications also refer to them. But the fact that these larger spheres are so remote from earth and beyond the immediate experience of any spirit who has lived upon earth, perhaps accounts for the fact that they are not more frequently mentioned in spiritualistic literature proper. All the spiritualistic accounts agree that no spirit that has ever lived on earth has yet progressed beyond the outermost spirit spheres of the earth.

The question of the correct localization of the spiritual spheres has always been a more or less difficult one with spiritualists, and nearly all of their accounts vary somewhat when stated in terms of actual miles or distance. The reason for this perhaps, is that it is more or less impossible to relate by actual miles or distance two such wholly disparate things. The spiritual spheres belong to the

spiritual side of things, and have a distinct spacial order of their own, and this spacial order is entirely unlike that of our spacial order. The spiritual spacial order, which is really what is known as the fourth dimension, interpenetrates and exists within our own spacial order, and its spacial and visual attributes, according to the spiritualists, are a magnification of our spacial and visual order. Thus, distance which seems great to us seems small to the percipients on the spiritual side and objects which are far off to mortals appear quite near to the spirits. A. J. Davis himself testifies, in his clairvoyant activities, that the spiritual medium or ether by which spiritual or clairvoyant sight is made possible, possesses the property of greatly magnifying objects and of almost annihilating distance. He says:

The clairvoyant vision is telescopic. I mean exactly what I say—*telescopic*. For example, the sun is supposed to be 92,000,000 miles from where I now write. Clairvoyance can bring it so near that it can scarcely be seen. Its extreme nearness strikes and blurs the mind's eyes. And yet, these eyes do not see anything of that external sun which is contemplated by astronomers. It was a long time before I had perfectly and practically acquired this essential truth. Everything (in clairvoyance) is seen from its vital points; thence outwardly and successively, until the outmost or matter forms are fully discerned. (*Views of Our Heavenly Home*, p. 11.)

All this shows how difficult it would naturally be to relate by actual miles of distance two things of such an entirely different nature as the spiritual spheres and the earth; and this doubtless accounts for the many discrepancies contained in spiritualistic

writings and communications regarding the distance of the spheres from the earth.

Among the first references to the spiritual spheres in spiritualistic writings proper (A. J. Davis being considered as before Spiritualism) are those contained in the early book of Edmonds and Dexter, *Spiritualism*, which purported to be inspired by Swedenborg, Bacon and others. These communications, it will be noted, recognize the difficulty of relating the spiritual spheres to the earth by actual distance. Bacon, the communicating spirit, was asked by one of the sitters, a Mr. Warren, concerning the nature and location of the spirit world.

Are the spheres where you reside material globes, on the surface of which are the same general manifestations of vegetable and animal life as on the earth?

Answer. Yes.

What distance is it from us? How situated? Is it visible to us or not?

Answer. Calculate the distance from space to space unknown, and you have it. We can't tell, at least I can't, never having measured it. I can only say, when I want to go to any place, I am there.

The distance is only to be calculated when gross matter requires absolute and positive locomotion. I understand what you desire, Mr. Warren, and I really appreciate your intention. But you will not get any positive or approximate calculation of distance. Add the distance of the fixed stars four times and multiply by twice fifty thousand, and then you are as near as when you commenced.

The first book of Spiritualism to attempt a definite statement regarding the spiritual spheres as surrounding the earth and at fixed distances from it, was

that of Professor Robert Hare, *Spirit Manifestations*, published in 1855, shortly after the book by Edmonds and Dexter. The communication purports to come from the father of Professor Hare. It is as follows:

The spirit world lies between sixty and one hundred miles from the terrestrial surface. The whole intermediate space, including that immediately over the earth, the habitation of mortals, is divided into seven concentric regions called spheres. The region next to the earth, the primary scene of man's existence, is known as the first or rudimentary sphere. The remaining six may be distinguished as the spiritual spheres.

The six spiritual spheres are concentric zones or girdles of exceedingly refined matter, encompassing the earth like belts or girdles. The distance of each from the other is regulated by fixed laws.

You will understand, then, that they are not shapeless chimeras or mere projections of the mind, but absolute entities, as much so indeed as the planets of the solar system or the globe on which you now reside. They have latitudes, longitudes and atmospheres of a peculiar vital air.

The physical economy and arrangement of each sphere differs from the other, new and striking scenes of grandeur being presented to us in each, increasing in beauty and sublimity, as they ascend.

Although the spheres revolve with the earth on a common axis, forming the same angle with the plane of the ecliptic and move with it about the ponderable sun, they are not dependent on that body for light and heat, receiving not a perceptible ray from that ponderable source; but receive those dispensations wholly from his internal or spiritual correspondence (a spiritual sun concentric with the sun of your world)—from that great central luminary

whose native brightness and uninterrupted splendour baffle description.

The next description of the spiritual spheres was made by Hudson Tuttle, shortly after the book by Professor Hare. Tuttle's description differs considerably from that of Professor Hare, especially in the number of zones or spheres, which Tuttle fixes at not more than five, and also in the distances of the zones from the earth and from each other. We have already quoted Tuttle's description in a preceding chapter, but will repeat a part of it here.*

An unknown universe exists beyond the material creation. It is formed from emanations arising from the physical universe, and is a reflection of it. This is the spiritual universe. . . .

The rings of Saturn form a fine illustration of the form and appearance of the spirit zones. . . . The spirit spheres are zones rather than spheres. They are one hundred and twenty degrees wide, that is, they extend sixty degrees each side of the earth's equator. If we take the sixtieth parallel of latitude each side of the equator and imagine it projected against the blue dome of the sky, we have the boundaries of these zones.

The first zone, or the innermost one, is sixty miles from the earth's surface. The next external is removed from the first by about the same distance. The third is just outside the moon's orbit or two hundred and sixty five thousand miles from the earth.

. . . The second zone is the offspring of the first, as the first is the offspring of the earth, and from the second,

*As already explained regarding Tuttle's spiritualistic writings, they were not dictated or written verbatim by spirits, but represent simply the gist of Tuttle's studies in Spiritualism and the substance of ideas and communications actually received by him from the spirits.

the third is elaborated by a similar process. . . . From the third sphere rise the most sublimated exhalations, which mingle with the emanations of the other planets, and form a vast zone around the entire solar system, including even the unknown planets beyond the vast orbit of Neptune.

As the emanations from the refined planetary spheres form a sphere around the solar system, so the refined emanations from all the solar systems form a still more sublimated series of zones around the Milky Way.

Tuttle's description of the spiritual spheres thus, it will be seen, approximates that of A. J. Davis, in holding to the existence of the interplanetary and intersolar spiritual spheres. Tuttle held to the existence of both the earth spheres and the broader intersolar spheres, while Davis acknowledged the existence of only the intersolar spheres. Tuttle's description is therefore somewhat of a compromise between the position of Davis and that of the spiritualists proper, although as previously stated, the spiritualists themselves do not deny the existence of the intersolar spheres.

After Tuttle's description, the views of the spiritualists regarding the number and location of the spiritual spheres attained greater definiteness and agreement among themselves; and the final working out of the idea was somewhat of a justification for both the view of Davis regarding the universal nature of the spheres and the view of the spiritualists which limited the spheres to the earth. The number of the spiritual spheres attached to the earth was fixed at seven, and there was also pretty generally accepted the idea of interplanetary and intersolar spheres much as Davis had described.

In a book published in 1905 by the medium Carlyle Petersilea, entitled *Letters from the Spirit World*, and purporting to be from the medium's father and others in the spirit world, the following information is given regarding the earth spheres and the larger zodiacal sphere. The communicating spirit purports to be Franz Petersilea, the father of the medium.

Let me say that there are but seven distinct spheres revolving with your earth, your earth making the eighth. But there are very many intermediate spheres.

Now the earth herself is but a small nucleus within her shining spheres and together with her spheres is many, very many thousand times larger than her gross material bulk; and as she travels this enormous pathway (around the sun) she leaves behind her each year tokens that she has been there. Her very outermost sublimated sphere is partly left behind her each year—all, in fact, that she cannot hold longer by her attractive force; and all these various forms of use and beauty are gradually filling immensity.

But it is now more especially the earth's pathway that we wish to speak of. If the reader will follow us, we will say that the Zodiac is bordered in all directions, millions upon millions of miles each way, by the spiritual emanations thrown off from the earth;* and here again, we find scenes upon scenes of heavenly beauty. These are of such transcendent and surpassing loveliness that they cannot be described to the children of earth. . . . The spheres are those which the earth carries with her; the zones,† that which she leaves behind here in her zodiacal pathway around the sun. Herein we speak only of the earth, saying nothing about the other planets.

* Tuttle's description, on a preceding page, also includes this mention of the zodiacal zone around our solar system.

† Purely an arbitrary use of the word zone.

Of course, in the zodiacal zones there are no children or youths. All things have reached a highly perfected condition. . . . The zodiacal angels scarcely ever visit the earth—sometimes at very rare intervals—then usually in large bands; and it is generally at some epoch or great crisis which the earth is passing through, too great for the spiritual spheres to manage. . . .

I do not yet make my home in the perfected zone just outside of the earth's orbit, but I have visited it, as one might visit a splendid city and yet not be able to make his home there. (pp. 152-154.)

Somewhat in the same manner, one of the highly advanced guides of the Rev. G. Vale Owen gives his idea of the spirit spheres in the Rev. Owen's book, *The Life Beyond the Veil*.

The spheres are so constituted both as to content and bounds, as to be not competent of any rigid tabulation in your philosophic habit of thought. If we and others speak of them, we must divide and classify them however; and this we do for your better understanding. But this method of classification is not of universal acceptance. It is no dogma with us. Yet, if you search beneath the outer wording, you will find a certain agreement among those who transmit their messages.

Some say there are spheres seven and the seventh is that of the Christ. Well, so be it. Zabdiel * and I have spoken of spheres up to the Eleventh. Now, as we have marked them off, that of the Christ would be two sevens and one. In this way: two of these spheres of ours make one of those who speak of seven only.

In our enumeration, the Sphere Fourteen—or the two-fold seven—is the highest Sphere of which we, of Sphere Eleven, have any real cognizance. We are not yet capable

* One of the advanced guides and communicant of the Rev. Owen.

of assimilating instruction of what obtains in those Spheres superior to the Fourteenth. (Arnel, in Book IV, p. 139.)

In the same book, another communicant of the Rev. Owen's band of guides, who calls himself Astriel, and who says he was a school-master in Kent, England, about the seventeenth century, gives the following regarding the larger spirit spheres beyond the earth:

You will see from what has been written that as we advance from the lowest to the higher spheres, there comes a region of spheres which are inter-planetary, inasmuch as they embrace within their circumference more planets than one. Still advancing, we come to a state where the spheres are of such a diameter that they are interstellar; that is, they embrace within their circumference not only more planets than one, but more stars or suns than one. All these are filled with beings, according to their degree of sublimity, of holiness and of power, whose influence extends to all, both spiritual and material, within the sphere to which they have attained. We have but advanced, you see, from planet to star, and from star to stars in their grouping. Beyond are spheres more awful still and more tremendous. But of these, we in this tenth sphere can know but little indeed and nothing certain. (Vol. I, *The Lowlands*.)

So much then for the number and location of the spiritual spheres; and the general idea which we gather from these various spiritualistic writings and communications is that the spirit spheres, those attached to the earth, are seven in number, but that this numbering is largely arbitrary and for convenience only. There is no sharp demarcation of the spheres, for they are all more or less continuous and shade off into each other gradually, so that the only

boundaries and separations are those made by the mind in describing them. But just the same, according to these accounts, the spheres present new and higher conditions and inhabitants as they ascend, and from this point of view, the habit of describing them by numbers, seems justified.

When progress in spirit life proceeds beyond the earth and all its influences and interests, then the spirit proceeds to higher and more universal spirit-spheres within the great material cosmos. These spheres may be interplanetary, intersolar and interstellar, according to the arrangement of the material systems.

These points having been agreed upon, let us now consider some other aspects of the spiritual spheres. A point which requires consideration is the shape and form of the spheres. What is the exact shape and form of these so-called spheres? They are referred to in some places as spheres and in others as zones or belts, and it is now necessary to determine which of these ideas is correct.

Hudson Tuttle, it will be remembered, in his account of the spiritual spheres, called them zones rather than spheres, and he even fixed the boundary lines of these zones. He says they lie about sixty degrees each side of the equator, thus constituting 120 degrees of the 180 degrees of the earth's latitude. This would make then two-thirds of a sphere, which after all, is not very far from being a complete sphere. The zones thus pictured would in reality be a sphere or globe with a small portion cut off at each end, the top and bottom, these two portions representing the regions of the two poles. On

the emanation theory, the two portions of the spirit spheres corresponding to the two poles of the earth, would naturally be missing or greatly lacking in amount, since the two poles, by reason of their frigidity, give off very little emanations and not enough perhaps to form a compact spirit land. On the same theory, the spirit sphere would naturally be fullest and most compact in the regions corresponding to the earth's tropics, where on account of the heat, the emanations would be accelerated and thus more substance exhaled into the higher atmosphere to form the spirit-land. Thus Tuttle's theory of zones, considering how large a portion of a sphere his zones really are, is not very far from the idea of a sphere, and can easily be made compatible with it. Tuttle's theory is clearly founded on the idea that the spirit-land tends to become a sphere, however much it may lack of being a complete one.

The idea of a sphere or globe, though perhaps an incomplete one, for reasons given above, would thus seem to be the more proper and acceptable one by which to picture the first spirit sphere. The first spirit sphere would thus be somewhat of the nature of a hollow globe, enveloping the earth at all points, but more completely and perfectly formed near the regions over the earth's equator. The second sphere would then correspond to the first, and the third to the second, and so on, making a series of concentric globes or spheres.

Concerning the exact distance of the spheres from the earth, Professor Hare, in his book, says that the first sphere starts sixty miles from the earth's surface. Tuttle, following Hare, says that

the first sphere begins fifty miles from the earth's surface and this is later confirmed by Dr. Babbitt and Carlyle Petersilea. In Carlyle Petersilea's book, *Letters from the Spirit World*, the communicating spirit, Franz Petersilea, refers to Babbitt's view in the following:

Dr. Babbitt says that the first spiritual sphere is about fifty miles above the earth, extending each side of the equator about sixty degrees.* This is as true as truth can be. We had told our medium the same thing long before this had been read by the medium, and he read in the Encyclopedia of Death and Life in the Spirit World † with a start of joyful surprise that the same thing had been told to others or another as well, it being the first time the medium had ever read it in any book or paper. But we had said this years ago, for it is the truth. (p. 164.)

Spirit John Pierpont, already quoted, says in the book *The Spirit World*, by Mrs Longley:

We cannot tell you how many miles these spirit worlds (spheres) are from the earth, some of them are millions of miles; some, especially this one of which we have spoken as the lower spheres, are close to you. Inhabitants of those near you can approach your atmosphere and impinge upon you, and very often sap you of vital forces that you need for your own protection.

These worlds exist. We know these worlds—you may call them spheres if you like—merge one into the other, the first into the second, the second into the third and so on, therefore there is really no line of demarcation; yet those who pass from one to another pass through just as great a change of progressive life as you would if you were to

* Practically the same view as held by Tuttle.

† A compilation of spiritualistic writings by J. M. Francis, formerly editor of *The Progressive Thinker*, a spiritualist organ.

pass out of your physical body into this other world, because the spirit body itself, the spirit entity, must become freed from its grosser elements and conditions before it can reach into another higher and more ethereal planet. (p. 145.)

A more recent attempt to fix definite distances and boundary lines to the different spheres was made by Mr. J. H. McKenzie, in his book, *Spirit Intercourse*, published in 1918. Mr. McKenzie states in the preface that his information had been obtained only after careful and prolonged investigation and questioning of the various spirits which constituted his spirit band, which was made up of scientific investigators on the other side, among whom was Professor James of Harvard. The information he obtained regarding the distances of the various spheres from the earth was as follows:

The first sphere begins at about 300 miles from the earth and extends to about 750 miles. The second sphere begins at about 1,000 miles from the earth and extends to about 1,250 miles. The third sphere, which he says is the Summerland of the spiritualists, is 1,350 miles from the earth. The fourth sphere, or the philosophers' sphere, is 2,850 miles from the earth; the fifth sphere, the advanced intellectual and contemplative sphere, is 5,050 miles from the earth; the sixth sphere, the love sphere, is 9,450 miles from the earth; and the seventh sphere, the Christ sphere, is 18,250 miles from the earth. These distances he says are approximate only, as it is impossible to obtain absolutely accurate figures of distance regarding the spheres.

We see thus that the whole question of the loca-

tion and distances of the spheres of the spirit world is enveloped with much obscurity and exists with considerable doubt and uncertainty in the minds of the spiritualists themselves and even, it might seem, in the minds of the spirits themselves. And the reason for this obscurity and lack of agreement in the accounts is doubtless the fact already mentioned, of the inapplicability of natural measurements of space and distance to the space and distance of the spiritual world. These various accounts of the nearness and relationship of the spirit world and its spheres to our earth doubtless mean something and are doubtless founded in a considerable degree of truth; but the hopelessness and incongruity of attempts to fix, in units of miles, the distance of the spiritual world from the earth cannot but be apparent to every thoughtful mind.

Yet, the spiritual world, as we have said, has a spacial and temporal order, though particularly its own, and this serves of course to make the spiritual spheres an actually objective and spacial reality. The fact, moreover, that the spiritual world is unfolded and manufactured out of the earth, and exists in constant connection and contact with it, shows that the spiritual world or spirit planet must be in reality very close to the earth and even perhaps extends down into it, pervading it, even as our spiritual bodies pervade our natural bodies and yet also extend beyond them. The figures of distance in the minds of the various spirit communicators were doubtless understood as more or less comparative only and not meant to apply in all strictness as constituting the actual relationship in distance between

the two worlds. The spirit communicators had to answer questions in a way that would be suited to the minds of the inquirers, and they naturally had to use actual measures of distance, such as are employed in this world. At least this is one of the ways of explaining these discrepancies.

The next point which we may consider in connection with the spirit spheres is the nature of their composition and the manner of their formation. We have already noticed A. J. Davis's explanation of the formation of the spiritual spheres or the Summerland, which, he says, are formed from the emanations which arise from the various objects on the earth and form the earth itself. Practically all the writings of Spiritualism agree with Davis on this point. Hudson Tuttle gives a very clear explanation of this process of the formation of the spiritual spheres in his book, *The Arcana of Spiritualism*, from which we have already quoted. This explanation is as follows:

The universe is undergoing a refining process, and the spirit world is formed from the ascended and sublimated atoms.

The mineral world, by the processes at work among its atoms and by the disintegrating chemical action of electricity and magnetism, throws out ethereal particles into the great ocean of unindividualized spirit. The plant, taking up the crude mineral atoms, subjects them to a refining process in its interior cells and eliminates the finer particles. The animal feeds on the vegetable and subjects it to a refining process, ultimating a portion of its atoms and exhaling them into the atmosphere. When the animal dies, the spiritual element, which retains not its identity after the dissolution

of the body, escapes, as a drop of water evaporates, and mingles with the great ethereal ocean.

The spirit world is derived from these atoms. Hence it is born from the earth, as the spirit is born from the body. It depends on the earth for its existence and is formed through its refining instrumentality. (*Arcana of Spiritualism*, p. 389.)

Concerning the appearance of the spiritual spheres, as regards their surfaces and the particular organisms existing upon them, the spiritualist writings say that the surfaces of the various spheres, especially the lower ones, do not essentially differ in appearance from the surface of the earth, and that these surfaces have trees and vegetation upon them the same as our earth has. The surfaces of the spheres, according to Spiritualism, are earthy. They are constituted of soil or earth just as the earth is, and the surface of the lower spheres contains rocky formations, such as are found on earth. These lower spheres also contain trees, lakes, forests, birds, flowers and animals, together with human beings, who live in houses much as they did while on earth.

The explanation of this similarity of formations to those of earth is that the emanations from material things, on arriving at the first spirit spheres, tend to assume the same form and shape which they had when on earth; not altogether so, in the sense that emanations from particular houses here make corresponding houses in the spirit world, for that is not the case, as the spirits build their own houses. But the emanations from things here tend to enter into the same kind of organizations in the spirit world and constitute the general substance, diffused

in the atmosphere, which spirits utilize in building their formations. The emanations or soul substance, of the lower organizations on earth—the earthly surface, rocks, trees, plants and even animals—do not retain their individual form and identity in the spirit world, but are generally dissipated in the ether, to form part of other and new organizations, of the same kind, in the spirit world. Animals, it is said, may preserve their own spirit organizations or bodies for a while in the spirit world after leaving the earth, but their individuality and identity there are only temporary and dependent upon very peculiar conditions.* The spirit bodies of animals are not immortal.

The spirit spheres therefore have a substantial and very tangible reality, according to Spiritualism, and are in no wise to be regarded as mere phantoms or imaginative conditions. Hudson Tuttle says:

Matter when it aggregates there, is prone to assume the forms in which it existed here. Hence, there are all the forms of life there as on the earth, except those, such as the lowest plants and animals, which cannot exist surrounded by such superior conditions. The scenery of mountain and plain, river, lake and ocean, of forest and prairie, are daguerrotypes of the same on earth. It is like the earth with all its imperfections perfected and its beauties multiplied a thousandfold.

The spirit holds the same relation to this spiritual universe that man holds to physical nature. The surface of the spheres is solid earth, in which trees and flowers take root, and the waters of the ocean surge perpetually on the

* Their individuality and identity, it is said by spiritualists, are dependent upon the will of some spirit who by the aid of mind, gives their component spiritual elements a temporary form.

shore. An ethereal sky arches overhead, and the stars shine with universal effulgence. The spirits breathe its spiritual atmosphere; they drink its crystal waters; they partake of its luscious fruits, they bedeck themselves with its gorgeous flowers.

It is not a fancy world, nor one of chance or miracle; but a real world,—in fact, more real than is earth, as it is its perfection.

The spirit walks on its surface, it sails on the lakes and oceans; in short, follows whatever pursuit or pastime it pleases, and the elements there hold the same relation to it that the elements of earth held to it while in the physical form. (*Arcana of Sp.*, pp. 389–393.)

The spirit world, therefore, is a real world, with real life in it, just as the earth is real, with real life on it. Practically all the communications received from the spirit world agree in asserting that the spirit spheres contain a definite, substantial surface, after the manner of our earth; that this surface consists of a spiritual earth which is several miles in thickness; and that this spiritual earth has on it mineral, vegetable, animal and human organizations, very much the same as those of earth. They claim, in short, that the spiritual world, or at least, the lower spheres, is almost a complete duplicate of our earthly world in all its essential organizations, the only important difference being that these organizations of the spirit world are composed of matter in its more refined state or one degree higher in the scale of organic development.

Such being the case, let us now come to the all-important question and ask, How much of truth is there in these descriptions of the spirit world?

To those who do not believe in the reality of spiritual intercourse, this question, of course, admits of a quick answer. This answer is that the descriptions are fiction, pure and simple and nothing else.

But there are a great many other persons who do believe in the reality of spiritual intercourse—and many more perhaps to whom the idea appeals and who would like to believe it upon sufficient reasons—and to both these classes of people, the question of the reality of the spirit world is an ever interesting one. In studying and reading up on this question, however, these people soon encounter what appears to them almost insuperable difficulties. They read of houses, rocks, trees and landscapes in the spirit world and they cannot reconcile these ideas with their conceptions of a spiritual world. These things, they say, are material and belong to the material world; why, therefore, repeat them and duplicate them in a spiritual world? The things of the spirit, they have always been taught to believe, are almost directly opposed to those of matter and material things; and in conceiving a spirit world or heaven filled with material things, the spiritualists, they say, are guilty of the grossest inconsistency, besides making no advance whatever over the earthly order. To read of trees growing in the spirit world, and lakes of water with boats sailing on them and fishes swimming in them; of Indians hunting deer in the forest with dogs and riding on ponies; these and similar descriptions soon offend even the staunchest spiritualist and he has to turn away with a feeling of confusion and uncertainty.

The first and most natural way out of this diffi-

culty resorted to by many who would reconcile these apparent contradictions of Spiritualism, is to explain these descriptions of material things in the spirit world as symbolical only and as not meant to have a literal signification and application. They are, in this explanation, regarded as external symbols, expressed in language of space and time, because the spirits cannot communicate or make intelligible to us their own non-spacial and immaterial life. The experiences and mode of living of the spirits, they say, are so very much unlike ours that they have no way of expressing them to us in their modes of thought and expression, and in order to make them known to us at all, they must express them in terms of our own language, which we can understand. These descriptions, therefore, they say, simply symbolize uncommunicable realities in the spirit world and are not to be accepted upon their face value. Life in the spirit world, such persons argue, is spiritual, while life on earth is material. The life on earth is spacial and temporal, while the life in the spiritual world is non-spacial and non-temporal. Accordingly, the spiritual order can be made known to the material only in a symbolic way, as running in some way parallel with the material order, a sort of psycho-physical parallelism, but as being in no sense the same as the material order.

Such is the way a great many persons, both spiritualists and non-spiritualists, attempt to explain the messages and communications received from the spirit world. But, as will be seen from a careful study of spiritualistic literature, such attempts are clearly doomed to failure; for the best spiritualistic

literature, including the best communications received from the other side, tell us in no uncertain terms that the spirit world and its life are *not symbolical* and that they are as real and as objective as the things of life are to us. Eugene Crowell in his book, *The Spirit World*, says:

In no respect are my spirit instructors more emphatic and positive in their declarations than in that of the actuality and substantiality of their world. They fully appreciate the fact that happiness and misery are more dependent on conditions than locality, but while acknowledging this important truth, they strenuously insist upon the due consideration of the collateral truth, of locality and substantiality in relation to the spirit world, and of the reality, objectively and subjectively, of life in that world.

To the suggestion that the spirit world might be a sort of thought world, having only ideal or subjective reality, Crowell answers:

The things there are as truly objective as are the corresponding forms of earth. Thought does not, as declared by some, take visible form with spirits any more than with us, and all these and other objects are tangible, substantial realities to the spiritual senses.

After the same manner, spirit John Pierpont, in Mrs. Longley's book, *The Spirit World*, says:

The spiritual planet is a real world, a palpable world, not an abstract thing, not merely a condition with no homes, employments or activities such as human beings, you and I, wish to create and accomplish. There are human spirits (in the spiritual world) that live so largely in the subjective that they hardly become conscious of their environments and conditions—to the objective. But there are gradations of objective life that are just as real to the beings who deal

with them as are these conditions of objective life around us, as this plant, or the table or chairs or the hall itself, are to you human beings in your physical forms dealing with objective things, and those in spirit life are just as real and substantial. (p. 148.)

Again, the spirit Zabdiel communicating in the Rev. G. Vale Owen's book, *The Life Beyond the Veil* (1918), says:

One matter which causes much distress and distrust to many souls is the fact that all they see here is real. You have already been shown this; but so strange it is and contrary to all rational expectation, that I would fain add to what you have received a little more. For it is of primary import to every one that he realize that the existence before him is no dream, as a man would say, but that it is indeed the fuller life developed, and the life for which the earth life is both a preparation and a beginning. Why do men imagine that the sapling is of larger strength than the full-grown oak, or that the spring is of more reality and power than the river? The sapling and the spring are of your present earth life; the oak and the river are here.

The body you now wear, and the trees and rivers and other material substance, which you call real, are not so enduring nor so real, as their counterparts in these spheres. For here is found the energy which comes to your systems, and is as the electric dynamo to the single lamp as to its power and intensity.

When therefore, men think of us as whiffs of smoke, and our environment as drifting shadows, let them pause and ask if there is any sound reason to bottom their view. (Vol. II, pp. 136-137.)

From these quotations, therefore, which are simply representative of the great mass of spiritualistic literature and communications from the other

side on the subject, it is evident that life and conditions in the spirit world are truly objective and tangible and are not to be taken as in any way symbolic or merely representative of real conditions. The spirits tell us in unmistakable terms, as clear as we ourselves could make them, that objects and conditions in the spirit world are not symbolic; that they are as objective and real to them as similar objects and conditions in this life are to us; and that their descriptions mean exactly what they say. Such being the case, therefore, it is clear that one must take these descriptions at their face worth, or reject them altogether. We cannot cull out parts of spiritualistic communications and say they are true, and at the same time reject other parts, especially when the communicating spirits insist that the parts rejected are true. We must either accept spirit life as consisting of actual and embodied reality, of things and conditions objective and tangible to the spirits themselves, or we must reject these descriptions of spirit life altogether.

So much then for the attempt to explain the things of the spirit world in terms of symbolism.

Another way that has been suggested of avoiding a too materialistic heaven, is to suppose that in the spirit world everything is ideal and that when spirits speak of their material surroundings, of trees, lakes and rivers, they are simply describing their own thoughts which there become objective. The fact that spirits, as reported in their communications, can so easily manipulate ethereal matter and create things apparently at will,* would seem to lend color

* Only the higher spirits are supposed to have this ability.

to this view. But here again the best spiritualistic writers and communicators from the other side assure us that such is not the case, and that things there are no more ideal or subjective than things here. The spirits assure us that they, the same as we, have their own definite objective and subjective life and that the difference between these two modes of perception is as definite to them as it is to us. Spirits can think and meditate subjectively and, by the power of imagination and will, even create things both subjectively and objectively. But when this subjective thinking activity is over, there remains for them the objective world with its permanent fixtures, the same as with us. The two modes of perception do not essentially differ in the two worlds, therefore.

We are obliged then, to return to the point of view originally employed in these descriptions of the spirit world—namely, that the things of the spirit world are as real and objective to the people there as the things of this world are to us. Any further interpretation of the spiritual world and of its conditions must be made on this normal basis. But is any further interpretation possible?

There is perhaps no further interpretation of the spiritual world and of its objects that might not at the same time be applied to this world. The difficulty of understanding the things of the spiritual world is because of our ignorance of the things of the natural world. We assume, to begin with, that the things of the natural world are hard, material and dead, with no inherent life; and we then seek, by antithesis, something in the spiritual world that shall

be directly the opposite of this. And what do we find? Simply that the things there are very much as they are here. The solution of the difficulty then is to rehabilitate and correct our ideas of the material world.

Our whole trouble is in the conception of matter. We think of matter as something hard, insentient and inert, and as having no inner or spiritual qualities whatever. And we cannot conceive that this dead and sluggish matter should have any place in the spiritual world, which we think—and think correctly—is mainly a thought world. But matter is not this hard, dead, insentient substance which we think it from its action upon our senses. Matter has objective reality, of course, as the cause of our sensations and perceptions, and there is no use trying to reduce matter to our sensations and perceptions merely, as is done by most forms of idealism. But this objective reality of matter which causes our sensations in us is not altogether dead and inert and without any life in it. Matter, as both metaphysics and science are now coming to agree upon, is simply a form of spiritual energy, differentiated first into electrons, the smallest vortices or units of matter, and from these built up into atoms and molecules, from which visible and tangible substances are built up.

Matter, therefore, according to this view, is not “matter” at all, but simply a form of spirit or mind out of which it was differentiated. Says A. J. Davis regarding the nature of matter:

The word “matter,” derived as it is from the action of the senses, means only phenomena. Pure intelligence is the

only primordial stuff of things—the eternal substance at the basis of bodies.

Mind or spirit creates and gives rise to matter in a way which material science even has come close to discovering. First, mind or spirit differentiates into the so-called forces of nature, which are the ultra-refined states of magnetism and electricity. The units (electrons) of which these are composed, are vortices in an absolutely homogeneous medium or ether, which is spirit. Magnetism and electricity give rise to the atoms of matter—the elements—in the way which material science has described, that is, by several units of electricity (electrons) arranging themselves around a center of positive electricity or magnetism. This creates the body of the atom and the various combinations of atoms give rise to all the visible forms of matter about us.

So regarded, therefore, there is no reason why matter should not exist in and be a part of, the spiritual world. *Matter is essentially spiritual in its nature and is therefore as much at home in the spiritual world as it is in the natural world.*

But, of course, to become a part of the spiritual world, matter has to change its state; for as it exists in this world, matter is too gross and unrefined to become a part of the spiritual world. But matter, as we know, is capable of changing its form or state until it becomes practically “immaterial.” When solid substances are broken up, they are resolved into their gaseous elements and these, in turn, may be resolved into ether or electricity. The substance of ether or electricity, according to both Spiritualism and science, is so greatly refined in its nature that it

loses practically all the common attributes of materiality and may be better regarded as semi-material than as material. But a further refinement, according to Spiritualism, brings out the very properties of life and feeling in this ether; and of this substance the matter of the spiritual world is composed. The spiritual spheres themselves, the bodies of those living in these spheres and the bodies of all other things in them, are all made up out of this refined material substance. This substance or matter constitutes, of course, merely the external bodies of spirits. Spirits have an internal life or mind just as we have.

The substance—"matter" out of which the spirit spheres and spirit bodies are formed, is, according to the reports of spirits, of so very refined a nature that it is actually sentient and possesses within itself the properties of life and feeling. Unlike the matter of this world, which is hard and unyielding, the matter of the spiritual world is most exquisitely soft and pliable and is absolutely responsive to the action and influences of spirit upon it. The bodies of spirits and their clothing thus become perfect expressions of the indwelling life of the spirit, and all the surroundings of spirits—their homes and external environments—take on the exact form and representation of the people living within them. Spirits with developed wills, so we are told, can mould and form this matter directly with their wills, without the agency of their bodies, as is necessary with us. They build homes, and even construct natural scenery, by their wills alone acting upon the matter of the spiritual world. These creations are just as real and

as objective as if they were made with hands and they have the same permanence that objects made by hands have. They are not to be regarded as merely the natural effects of thought, for subjective and objective, thinking and willing—have the same significance in the spirit world that they have with us. Only spirits in the higher spheres, it is said, possess this ability to consciously construct their surroundings by the exercise of their wills in giving form to matter. The spirits of the lower spheres are still limited to the normal activities of the body, as we are, and have to create or build things by their hands, even as we do.

From what we have said regarding the real nature of matter and its refined and spiritualized state in the spirit world, the objection to the existence of the spirit world from the point of its materiality and substantiality, ought largely to disappear; for matter is thus seen to be first, *essentially spiritual in its nature*, and second, *as it exists in the spiritual world, to be exceedingly refined and spiritual in its state*. Viewing matter in this way, therefore, it is quite appropriate to regard it as existing in the spiritual world and as embodying the various creations and objects there.

But, the principal objection, it may be said, against the substantiality and materiality of the spirit world is that it is conceived as spacial and temporal in its form and as possessing the same general features as the natural order. Such a conception, it is said, is contradictory to all our generally accepted ideas of reality, which regard space and time and the phenomenal order of things as mere

appearances and not as applying to reality itself. The spiritual world is regarded as the real world and it is therefore conceived as existing out of time and space and entirely unlike the natural order of things.

But this objection to the spaciality and temporal nature of the spirit world is founded on a false application of metaphysical principles. Space and time and the phenomenal order are all, no doubt, as Kant said, mental in their nature and cannot be conceived as existing apart from mind. But mind is not, as Kant held, limited entirely to our own brains. Mind is the universe itself or rather, the universe itself is in mind, and therefore space and time and the phenomenal order of things can all have an existence outside of our minds in the universal mind. They exist in the universal mind as the essential forms and modes of activity under which the universal mind creates things. Nature itself, therefore, is but the embodied thought of the Divine Mind and it is embodied in the forms of space, time, extension, and substantiality in both worlds, the natural and the spiritual. Order and law and form are not what Kant and subjective idealism regarded them as being, namely, as mere forms of thought which we think into Nature, which does not contain them in itself. All these qualities, law and order, time and space, extension and substantiality are all real forms of the Divine Energizing and exist outside our minds just as truly as they exist within our minds. From this point of view, therefore, which is that of Spiritualism, all the essential features of the phenomenal order are real; and as real, they can exist in the spiritual world the same as in this world.

There is no non-spacial, non-temporal and absolutely un-extended existence anywhere in the universe. Whatever exists, necessarily exists under the forms of spaciality, extension and substantiality. The Divine Mind itself, of course, is not spacial and extended or existing in time; but all these forms exist within it and are as real as anything else in the universe is real. Accordingly, there is no more reason to deny spaciality and extension and time to the spiritual world than there is to deny these to the natural world. These qualities exist in both worlds under exactly the same principles and they are equally real in both worlds.

But though both worlds exist in space and time and are extended and substantial, yet it does not on that account follow that both worlds exist in the same space and time and have the same phenomenal order. The two worlds, according to Spiritualism, exist in entirely different spacial and temporal orders, and have no direct relationship with each other in this respect. The spacial and temporal order of the spiritual world really corresponds to the spacial and temporal order of our minds, as distinguished from that of our senses. The inner spacial and temporal order of our minds is entirely different from that of our senses, because two different planes of existence are involved. The spacial and temporal order of the mind exists inside of the material order and interpenetrates it, constituting the so-called fourth dimension. All things in this fourth dimensional world are spacial and extended in the same way that they are in this world; only they are so on an entirely different scale. Spirits do not meas-

ure their time nor their space by our standards, for they have a separate standard of their own. A spirit, in answer to a question regarding the existence of time and space in the spirit world, replied:

Time and space are nothing to spirits compared with what they are to mortals; but to say that they are absolutely unknown to spirits is saying too much. Whatever exists, necessarily exists somewhere, and this very term implies locality—and between different localities there must be distances, and this word implies space between them. Still, we travel almost like thought. There is no distance really to your thought. You can think of the islands that stud the Oriental seas as quickly as you can of the Atlantic Ocean; yet when thoughts are connected with an organized being, they more sensibly appreciate the conditions of time and space. England, I think is about 3,500 miles from this continent, yet a spirit will pass from here to there in a few minutes of time. My present home, I would say, is hardly half as far from this place as England. I can impress the medium while in my spirit home, and even entrance him, although I usually come into his immediate presence. On the present occasion, I was in my spirit home when the medium took this chair, and I did not depart from it until the medium felt something tingling the base of his brain. My present home, remember, is far above your earth, in the regions of the interstellar ether. (From a communication by a Dr. Jeachris, in J. M. Peebles's *Immortality and Our Employments Hereafter*.)

Life in the spirit world, therefore, is on a different scale from life in this world; yet, none the less, life and conditions there are as real and substantial as they are here, so we are told by the spirits. The two orders are on a different time and space scale, yet each order has its time and space as definitely as

the other has, and each has its own phenomenal order the same as the other has. When the spirits, therefore, tell us that the spirit world and conditions there are as real to them as this world and its conditions are to us, there is no good ground to doubt it, if we believe in spiritual intercourse at all. That the spirit world should be real and should have its own life just as we have, but on a different scale, is, as we have tried to show, entirely consistent with sound metaphysical principles. We rightly object to the spirit world as simply a material world over again; for we feel and feel rightly, that it is a higher world and on a different scale entirely from this world. We instinctively feel that the spirit world is a world in which thought and spirit predominate and in which matter becomes secondary and a subordinate principle. But this does not mean that the spirit world shall be an abstractly thought world, in which nothing takes form and in which our minds are entirely disembodied and out of time and space. Such a condition is unthinkable and altogether undesirable; for to be suddenly whisked out of this world into an absolutely new and discontinuous experience, to which none of our accustomed modes of life or thinking would relate, would be, to say the least, altogether horrible.

The spirits tell us, in language as clear as they can make it, that the spirit world is organized on the same principle as this world and that, therefore, their experiences there are, at least on the lower spheres, of exactly the same kind as they are here. Spirits have bodies the same as we have and they interact with other spirits and objects in the same

way that we do. In the higher spheres, we are told, new powers of the spirit make their appearance, the spirit learning to build and create things directly by the will instead of by the agency of the body. But this does not alter the general plan of construction of the spirit world. Things are objective there the same as they are here; and spirits have internal and external life there the same as they do here.

When arriving in the spiritual world, therefore, we shall not be startled by finding ourselves in some absolutely new and inappreciable experience; but we shall find an easy and agreeable continuity of experience, in which, so the spirits tell us, we hardly even recognize the change of worlds. Such a condition would be that which we would most naturally desire; and it is certainly much more reasonable to believe in a natural continuity of worlds and of experience than to believe in any sudden or abrupt break in experience or in a discontinuous world. We have every reason to believe that there is only one set of laws in the universe, and these laws, therefore, must apply to the spiritual, as well as to the natural, world. The same essential modes of experience, therefore, which we experience in this world we shall also experience in the next world. We may develop new and higher powers, but that will not change the general laws and modes under which all reality exists.

CHAPTER XI

LIFE IN THE SPIRITUAL WORLD

AFTER the death of the body, and after the elements of the spirit body have had time to organize to form the new personality, the spirit, upon coming to consciousness, finds that it is in a body very much the same as the one it had on earth. The new body is solid and substantial, possesses apparently all the organs that the earthly body possessed and serves the uses of the spirit in very much the same way that the physical body did on earth: that is to say, the spirit walks the same as it did on earth and uses its arms, hands and other organs in the same way that it did on earth. The spirit body has eyes, ears, a nose and a mouth, and feels by means of nerves just as it did on earth. And through the instrumentality of its senses, objects about it are perceived just as they were upon earth. The new-born spirit in fact, finds itself almost exactly the same as it was while on earth, the only difference being that the new body feels somewhat lighter and more responsive to the commands of the will.

Otherwise, spirits tell us, there is experienced no very great change. There is no loss of memory, for the material basis of memory is retained in the spiritual brain of the new-born individual. The spirit remembers, therefore, everything that it re-

membered on earth. The ties and affections of earth also are experienced the same as when the individual was on earth. The intellectual and moral status of the individual have advanced no whit whatever by the change called death, and he remains exactly the same moral and intellectual person, in the first stages of the spirit world, as he was on earth. If he was cruel and vicious while on earth, he still retains these tendencies in the spirit world, while, if he was a man of high moral and intellectual status while on earth, he remains the same man on his advent into the spirit world. "Where the tree falleth, there it lies," says Ecclesiastes, and this fully applies to the state of man immediately following the change called death.

The new-born spirit, according to the accounts of spirits, on coming to consciousness after death, finds itself clothed. This, spirits explain, is no miraculous or invariable happening, but the clothes are simply provided by attendant spirits who were aware of the approaching death of the individual and were present to minister to his needs. If it were not so, the spirit would come to consciousness absolutely naked, as in some cases happens. But spirits, realizing the uncomfortable and embarrassing feeling of a spirit at finding itself naked, naturally provide clothes to meet the necessity.

When the spirit arrives in the spirit world, it finds conditions not very much different from those it left on earth. It finds itself upon an earth, with trees, grasses and plants growing on it, and sees a landscape much the same as it was accustomed to see upon earth. It perceives houses and streets and

people moving about, just as they did on earth. Everything seems very natural to the spirit, for, by the law of affinity, it has gravitated to the point in the spirit world most in keeping with its own state and condition. So real and natural do things seem, that the newly arrived spirits do not realize that they are dead, unless they have been previously acquainted with the spiritualistic philosophy while on earth. Many individuals, schooled in the orthodox religions and expecting an immediate extinction of personality at death, are so surprised at the condition in which they find themselves, that they stoutly refuse to believe that they have died. So at any rate the spirits tell us.

Spirits tell us that after a person has arrived in the spirit world and has received preliminary instruction regarding his new state, he is left to himself for a period in order that he may have time to meditate and to realize his new condition. When this has been accomplished and he has been sufficiently instructed concerning his new state, he is then left to himself to follow out his own inclinations and attractions; for spirits have the same free will and power of choice in the spirit world that they had upon earth. The spirit, thus left to himself, seeks out old associates and congenial pleasures, and thus naturally gravitates to his proper place in the spirit world. If his desires and pleasures are of a gross and material kind, he naturally finds his place in the lower spheres; while, if they are of a refined and exalted nature, he finds a suitable place in the higher spheres.

Such, in a general way, are the experiences of

the spirit after leaving the body, according to the accounts received through mediums from spirits in the spirit world.

Concerning the conditions of life in the various spheres to which the spirits go after arriving in the spirit world, the spirits give us something like the following information.

The first sphere, or the one nearest the earth, is the lowest plane in point of development and is the place where the evil and sinful part of humanity go after death. It is gross in its nature compared with the higher spheres, because it is formed out of the lowest and most unrefined emanations of earth. The people who go to this sphere are gross and material in their desires, enjoying only the lowest kinds of pleasures, and, because of their undeveloped natures, frequently experience as much mental pain and suffering as they do of their kind of pleasures. They are people who are ignorant and without aspiration, and who are in a way satisfied with their own debased condition. This condition is congenial to them, because they have never known or cared for any other kind. As soon as they become dissatisfied with their lot and desire something better, they naturally move up to the higher conditions.

There is no sense of restraint, imprisonment or externally imposed punishment among the dwellers in the lower spheres, so say the spirits; for these dwellers are perfectly at home in the lower spheres so long as their undeveloped condition and desires remain that way.

The surroundings of these people of the lowest sphere are in conformity with their own undeveloped

condition. The place is described as dull and gloomy, with very little light, because light in the spiritual world is mainly a spiritual quality and is experienced only by those who are sufficiently cultivated to perceive it. The dwellers in these spheres do not receive natural light, that from our material sun, because the spirits cannot perceive material vibrations. Low as are the conditions in the first spirit sphere, they are still, in point of scale, on a higher plane than the material world. The spirit spheres, it is said, are lighted by a spiritual or inner sun, the inner counterpart of our sun. The rays of this light are the finer vibrations of light—those which are arrived at after the ultra-violet, the X-rays and the radioactive rays are passed—and these are the vibrations of light which the spirits perceive. But the inhabitants of the first and second spheres do not have their senses sufficiently developed and refined to perceive the finer spiritual vibrations of light, and not being able to perceive natural light, they are, therefore, in a sort of intermediate condition where they perceive neither kind of light very well. They perceive only the lowest and dimmest rays of the spiritual light, and thus their surroundings are dark and gloomy. Being spiritually and mentally undeveloped, they exist in a state of comparatively spiritual and mental darkness.

But this of course, applies only to the very lowest sphere—the first sphere. The second sphere has more light than the first one and the third sphere is normally bright. Mr. McKenzie, in his book already quoted from,* and compiled, he says from in-

* *Spirit Intercourse.*

formation received direct from a group of scientists in the spirit world, gives the following scale of light for the first three spirit spheres. Reckoning earth light on the basis of 100, he says, the first sphere has from 0 to 30 degrees of light in its lowest portion, 30 to 65 degrees in its middle portion and 50 to 70 degrees in its highest portion. On the same basis, the second sphere has from 70 to 80 degrees of light in its lowest portion, 80 to 90 degrees in its middle portion and 90 to 99 degrees in its upper portion. The third sphere has from 100 to 110 degrees of light.

The land on which the inhabitants of the first sphere live is described as almost barren and very unlovely. It has no beautiful trees or flowers, but only the plainer and grosser kinds of vegetation. The people, not being sufficiently refined to desire beautiful plants and flowers, do not, of course, have them. The law in this regard is the same in the spirit world as on earth.

The people of this first sphere congregate together in cities, much as they did on earth and live in very much the same way as they did on earth. Their houses are described as poorly constructed and greatly neglected, because houses in the spirit world, as on earth, correspond to the mental status of the owner or builder, and an undeveloped and slovenly mind would have a home of that quality in the spirit world, just as it would on earth. In the spirit world, so we are told, such things as houses, clothing and even the surrounding plants and other vegetation, are much more responsive to the mental influences of the inhabitants than in the earth world, and ac-

cordingly, these things in the spirit world take on the exact condition of the people that dwell among them. The houses, cities, soil, plants and clothing of the people in the first sphere are all imperfect and unlovely, therefore, corresponding to their own imperfect and unlovely natures.

The people of the next or second sphere are, of course, more advanced and developed in their natures than those of the first sphere, although they are still very imperfect and undeveloped. This sphere is brighter relatively than the first sphere, but it is still dull compared with the higher spheres. The people of this sphere are just emerging from the ignorance and evil vices of the first sphere, and consequently they still retain a large portion of their previous characters. In the second sphere, however, the ignorance and vices are tempered considerably by aspirations for the better and thus the inhabitants become prepared for their ascent into higher spheres.

The spirits say there are no children in the first sphere, because children had not remained on earth long enough to acquire the vices and evil natures which belong to this sphere. Most children at death proceed directly to the third sphere, which is also the sphere to which all well-intentioned people go after death. Those below the average grade of goodness go to the first or second sphere; those above the average grade of goodness go to the fourth sphere. The average individual of good intentions in life, however, finds his home immediately after death in the third sphere. This is the real Summerland for the larger part of humanity.

The third sphere is described as very much like

the earth, only in a very much more perfected condition. The beauties of earth are all retained in the third sphere and greatly augmented and accentuated. The imperfect conditions of earth, such as storms, the cold, extremes of climate and other imperfections, together with the hates and evil propensities of man—all these are eliminated from the third sphere. Only the more perfect conditions of earth are there represented, which is the natural result of the more developed and beauty-loving intellects, just as the reverse was the case in the creations of the lower spheres.

After the inhabitants of the third sphere have become sufficiently enlightened and developed, they progress to the fourth sphere. The fourth sphere is a more intellectual sphere and the dwellers there are described as interested chiefly in philosophical studies and in the arts and sciences. They have passed beyond the sphere of practical needs relating to the body, and their interests and enjoyments are now mainly intellectual. It is to this sphere that the more advanced philosophers, scientists, and artists go. It is the home of the geniuses of earth. Here men perfect their philosophic conceptions of the universe and embody their ideas in the most perfect artistic creations. The advanced thoughts which inspire men on earth originate in this sphere or in those above it, and are by the dwellers there passed on to the third sphere and to the inhabitants of earth. The fourth sphere is much more brilliant than the third sphere, which in turn is described as enjoying considerably more light than the earth. According to Mr. McKenzie's scale, the fourth sphere

has a brilliancy of from 110 to 120 degrees, considering earth light as 100. This increased brilliancy is not regarded by the inhabitants there as in any way abnormal, because it is in complete accord with their customary manner of vision. To the inhabitants of the third and lower spheres, however, the light of the fourth sphere would be unbearable. This is the rule regarding the degrees of light in the spheres. What is merely normal light in the higher spheres is unbearably strong to those in the spheres below.

The inhabitants of the fourth sphere dwell together in brotherhoods, thus realizing in the spirit spheres the earth's idea of brotherhood, so frequently preached and attempted, but never here attained. The dwellers of the fourth sphere concern their minds with matters of universal import to earth and are not concerned with particular happenings on earth. Their minds are practically disconnected from the immediate affairs of earth and they devote their interests to the spheres above or in training those in the third sphere to become more capable teachers and helpers to those below them.

The fourth sphere still has houses and trees and flowers and beautiful landscapes and birds of rare color and beauty. The houses and buildings of the people are of great beauty, embodying the most advanced architectural ideas and being a perfect representation of the advanced inner status of the people. Everything in this sphere, whether a house, a temple, a tree or a landscape, embodies the living character of the person or persons who formed it and who live around it. Everything in this sphere is formed primarily by thought, without the use of hands; for

the minds of the people in this sphere act directly upon and mould, matter. Consequently, all things in this sphere are the direct result and expression of the minds or wills of the people who created them and every creation mirrors forth most clearly the character and intellectual status of the person who created it.

The fifth sphere is described as being of very much the same nature as the fourth sphere, with the same kind of occupations and enjoyments, but of a much more perfected nature. The light of the fifth sphere is 120 to 150 degrees, according to Mr. McKenzie's scale and estimate.

The sixth sphere is the perfection of the fifth and the seventh is the perfection of the sixth. The seventh sphere is as far as the earthly spheres go. After spirits have progressed through the seventh sphere, they seek the wider interstellar and inter-solar spheres, with more universal interests and occupations.

Such are the general characteristics of the various spheres; and it must be noted here that there is no strict uniformity in the many writings and communications of Spiritualism regarding the characteristics of the various spheres, any more than there is in the numbering of the spheres themselves. This results, perhaps, from the arbitrary manner of numbering the spheres, since they have no clearly defined lines of demarcation. All these accounts, however, agree that the two lower spirit spheres, those nearest the earth, are the homes of the undeveloped, ignorant and evilly inclined spirits, and that the third sphere is the sphere where the average

good inhabitant of earth goes after death and from which sphere most of our communications from the spirit world are received. The remaining spheres are generally regarded as the more advanced intellectual and spiritual spheres. Much less is said in communications from the spirit land about the four higher spheres in comparison with what is written about the third and lower ones, for the reason that the things pertaining to the higher spheres are above the current interest of the people of earth, and also because the spirits in the first three spheres have little definite knowledge or experience of the higher spheres.

The general characteristics of the spheres having been therefore determined, we may now go on to consider some of the individual descriptions and experiences of the Summerland as recorded in spiritualistic literature. A very good example of these is contained in Carlyle Petersilia's *Letters from the Spirit World*. In this book, the spirit Franz Petersilia, the father of Carlyle Petersilia, gives the following description of life in the first four spheres of spirit life:

Perhaps you would like to know to what sphere, we (his wife and he) do belong. Well, I would like to say that we never have belonged to the first or lowest sphere. When I entered the spirit world, I at first gravitated to the third sphere. That being about the position I occupied on earth. When I left the body, I was not a low, immoral or degraded man, but somewhat talented in many respects and had acquired considerable wisdom; still not enough to take me at first beyond the third sphere, and I am at present dwelling within the fourth degree or sphere; yet, I can visit any sphere I please, as those in other spheres can visit

this or any sphere above or below it. If we could not travel and acquire wisdom, to have thrown aside the body would not count for much.

In the first sphere there is little else than vice, degradation and impurity; but the higher angels must constantly visit this sphere in order to teach the spirits in prison, or the ignorant, vile and degraded. . . . There are not as many women in the first sphere as there are men and youths; but youths do not remain in the first sphere long, for the higher spirits and angels seize upon these budding, growing minds and instil wisdom and good principles within them and they are soon taken out of the first sphere and placed in schools where they can come in contact with nothing but good.

Oh, we have work to do here. None may be idle, not one. And none are. The second sphere is absolutely filled with schools and children. They are met in all places and everywhere. Yet children and schools are found in all the spheres, even to the seventh, for many exceeding wise angels, who naturally gravitate to the seventh sphere, draw the children of their love to themselves. . . .

Few spirits remain very long within the first sphere, for they are constantly being snatched as brands from the burning and as constantly replaced by others who are always arriving from earth; here we find the drunkard, the opium-eater, the libertine, the gross, the exceeding selfish, the murderer, the rapist, the robber, the seducer, the degraded and vicious youth, the cruel and the heartless; and oftener than otherwise, the men and women who have been exceedingly rich on earth; especially if their wealth had been obtained at the expense of their brother man. . . . The unprogressed and lowest tribes of mankind are also in the first sphere.

And now, you might like to know about the scenery of this lower sphere. It is not much removed from the scenery of earth, for here all that is hideous and squalid halts for

a while until it can gather a little order and beauty, for order and beauty gravitate to the second sphere, together with the souls that are fitted for that sphere. The following is what usually remains in the first sphere for a while: Jungles, thickets, and all disorderly things; barren plains and deserts; bare and jagged mountains, muddy, turbulent streams, and, if you can believe me, for I am telling the truth, old monasteries, together with their monks and priests, those who cannot and will not listen to reason or let the light of truth penetrate their souls. . . .

A soul perceives that which is in correspondence with itself. An orderly and beautiful soul gravitates to an orderly and beautiful sphere—a low and degraded one to the lowest sphere and even then must find that which corresponds to it.

And now friend, allow me to tell you that a low degraded spirit takes on a form which corresponds to itself. . . . All manner of horrors are perpetrated within the first sphere. Life, of course, cannot be taken, but think for a moment of all the dreadful things and awful souls that leave your earth. How can one expect it to be otherwise? These spirits generate filth, rags and squalor. Their habitations correspond to themselves, if they have any. Many have none at all, not having constructiveness enough to even build a spiritual shanty, and no one loves them enough to construct one for them. They are, as yet, too vile to enter the habitation of a good or wise spirit; yet gradually, all are raised one by one. None are so low that time does not retrieve them. (pp. 153-158.)

The same communicant then goes on to tell something about the mode of living of the people of the third sphere:

Your earth is a type of the celestial life, and you are safe in believing that as it is with you of earth, so it is with

the celestial world on a grander, higher, scale. . . . We have never yet met a soul unclothed except in the lowest sphere. The higher and more exalted the angel, the more beautiful their clothing, for it is from the emanations of their love, truth and wisdom that they are clothed. Well, you ask, what is their general appearance, or rather how are the women in the celestial world clothed?

Their garments are soft and flowing, floating about them in exquisite grace, and we have never yet seen two of the same color; the style and color correspond to the soul, and as no two souls are alike, so no two garments are exactly alike, yet all are flowing. . . . We are well aware when spiritual beings present themselves before the clairvoyant sight of mediums, they appear clothed as they were wont to be clothed on earth; but they merely assume the garb that they may be recognized, and throw it off immediately thereafter.

How do the women wear their hair? The angels wear their hair as nature intended all women should, flowing about their shoulders in beauty.

Do the angels wear shoes? They wear something that corresponds to soft sandals, which is usually of a rose color, and soft bands of rose colored ribbons that confine them to the feet; yet this is not invariably the rule. Sometimes a soul is so engrossed, or enwrapped about, that nothing is visible but a figure of light, and when startled, a beautiful angelic face peeps forth at the beholding intruder.

The garments of those who dwell in the grand zone are so dazzling in splendor that a man of earth could not behold them and yet remain within the fleshy form.

And now, about the homes in spirit life. To be without a home is to be a spiritual vagabond, and these are only in the lowest sphere. . . . When the male and female here are rightly conjoined together, their first thought is to create a home for themselves, a home wherein they can abide, a home wherein they can receive other angels, a home

wherein they can retire from the gaze of innumerable hosts, a home wherein they may rest and recuperate, a home wherein they may cultivate the beautiful; they want a home precisely as men of earth do, but on a higher, grander scale. Homes of earth are types of heavenly homes—small types. The sparkling light and glare of the celestial heavens is often as wearisome to an angel as the outdoors of mankind, and the light and glory are veiled by homes, as on earth. We need homes on all accounts and could not and do not, exist without them. . . . (pp. 159-162.)

Concerning the conditions of light and darkness in the spirit world, the communicant writes:

Our light is not the light of the material sun, but it is the same kind of light as that of the X-ray of earth. Of course, we are conscious of your sun, as we are conscious of your earth and all the planets in space; they are also visible to us; but they do not light our celestial world. The light of the sun and the planets is coarse and opaque to us. One may say that our light is the sublimation of all light—the inner or finer part of light.

"Do you have darkness there (in the higher spheres)?" No; it is one eternal day; yet we have degrees of light and artificial darkness. A progressed soul really needs but very little darkness, an undeveloped one must have more or less of it, consequently we have artificial ways of obscuring our light.

A spirit communicator in *The Life Beyond the Veil*, purporting to be the mother of the medium, the Rev. G. Vale Owen, author of the book, thus describes her home surroundings and occupation in the spirit world:

Our occupation varies according to the needs of those to whom we minister. It is very various, but directed to the uplifting of those who are still in the earth life.

About our home. It is very bright and beautiful, and our companions from the higher spheres are continually coming to us to cheer us on our upward way.

Our home is earth made perfect. But, of course what you call a fourth dimension does exist here, in a way, and that hinders us in describing it adequately. We have hills and rivers and beautiful forests, and houses too, and all is the work of those who have come before us to make ready.

The house is beautifully appointed within and without. Within are baths and a music room and apparatus to aid us in registering our work. It is a very large place. I called it a house, but it is really a series of houses, each house allotted to a certain class of work, and progressive as a series. We pass from one to another as we learn all we can from any particular house. But it is all so wonderful that people would neither understand nor believe it; so I would rather tell you of simpler things.

The grounds are very extensive, and all have a kind of relation to the buildings, a kind of responsiveness. For instance, the trees are true trees and grow much as trees do on earth, but they have a kind of responsiveness to the buildings, and different kinds of trees respond more to one house than to others, and help the effect and the work for which that particular house was raised. So it is with the grouping of trees in the groves, and the bordering flower-beds of the paths, and the arrangement of the streams and falls which are found in different parts of the grounds. All these things have been wrought out by marvellous wisdom and the effect produced is very beautiful.

The same thing obtains on earth, but the vibrations there are so heavy comparatively, both those sent out and those which respond, that the effect is almost unseen. Nevertheless, it is so. For instance, you know that some people can plant flowers and trees more successfully than others, and that flowers will last longer in some houses—that is families—than others; cut flowers, we mean. All that is

the same thing in grosser state. Here these influences are more potent in action, and also the recipients more sensitive in perception.

The atmosphere also is naturally affected by vegetation and by buildings, for, let me repeat, those houses have not been raised merely mechanically, but are the outcome,—growth, if you will—of the action of the will of those high in rank in these realms, and so of very powerful creative wills.

The atmosphere also has an effect on our clothing, and enters into the influence of our personalities in its effect on texture and color. . . . Also the tint of our robes changes according to the part of the grounds in which we happen to be. It is very interesting and instructive, and also very beautiful, to see them change as one turns down a side walk where different vegetation flourishes, or where the arrangement of the various species of plants is different. (Vol. I, pp. 50-52.)

In another volume of the same book, another spirit communicator, Kathleen,* describes a river scene in the Summerland, as follows:

We leave the grounds and gardens of the Home behind us and take our way down a long high colonnade of trees which leads to the open country, and as we go we notice that the way goes not straight onward, but follows the line of the valley beside the river which comes down by this way to the sea. Let me now before proceeding explain some of the qualities of the waters of this river.

You have read of the Water of Life. That phrase embodies a literal truth, for the waters of the spheres have properties which are not found in the waters of earth, and

* Kathleen is an intermediary guide, and she explains that she is writing chiefly at the instigation of higher spirits and obtains her ideas from them. Her thoughts and language therefore, she explains, are those of the higher spirits.

different properties attach to different waters. The waters of the river or fountain or lake are often treated by high spirits and endowed with virtues of strengthening and enlightenment. Sometimes people bathe in them and gather bodily strength from the life-vibrations which have been set up in the water by the exercise of some group of angel-ministers. . . .

The chief property of the waters of this river whose banks we now follow upward is that of peace. In a way far beyond all earthly understanding all the qualities of its waters infuse peace to him who strolls beside its waters. Its various colors and hues, the murmur of its flowing, the plants to which it contributes fertility, the shape and appearance of its rocks and banks—all, in a very intense measure, bring peace to the soul who needs it. . . .

You must also understand that there is in everything here a permeating personality. Every forest, every grove, every tree, lake, stream, meadow, flower, house, has a pervading personality. Itself it is not a person, but its existence and all its attributes and qualities are consequent on the sustained and continuous volition of living beings, and their personality it is which is felt by all who come into contact with each and any of these, and that in a degree in ratio to their sensitiveness in the particular direction of the resident personality. Some, for instance, are more sensitive to those beings whose activity lies in trees; others to those of the river. But all seem to sense the qualities of a building, especially when they enter within, for these are erected mostly by spirits more nearly of their own quality and degree, while most of what we might call nature spirits are of a state and manner of existence much more removed. (Vol. II, pp. 19-22.)

Considering these quoted extracts as a fair example of the descriptions of general conditions in the spirit world, let us now go on and consider some

of the particular features and items of interest in the life and conditions in the spirit world. Let us first take up the question of homes in the spirit land and inquire specifically concerning their nature and the manner of their construction.

The homes of the spirit world as already seen from the quoted selections, correspond to the status of the different individuals living there. Those in the lower spheres have very poor homes, corresponding to their small degree of constructiveness, while those in the higher homes have beautiful dwellings which correspond to the beauty of their minds and mode of life. The point which interests us here particularly, however, is the mode of construction of these houses and the material out of which they are made.

Considering first the question of material, it is said that the material out of which the houses are made is first drawn from the atmosphere in which it, as emanations from the earth, was absorbed. The atmosphere of the spirit world, it is said, contains in solution in an invisible state, the emanations of all things arising from the earth, and these emanations may be made use of by spirits who know how to extract them from the atmosphere. This idea of substances existing in the atmosphere from which they may be drawn for use in making things may seem a little strange to us at first glance, but a little thought on the subject will show that it is not so strange after all. Our own atmosphere contains in solution the elements of all things on earth, and trees and plants and even animals and men to some extent, extract those elements and substances which they need from the atmosphere and appropriate them

into their own constitutions. The plant world lives entirely by this process of breathing in or extracting the various elements and compounds from the atmosphere; while animals and men live largely by the same process, and by internally assimilating, in the process of digestion, plant substances which have obtained their elements directly from the atmosphere. What plants and animals and even we of earth accomplish instinctively and unconsciously in drawing from the atmosphere and constructing our bodies, the spirits in the spirit world do directly and voluntarily, by their ability to consciously draw from the atmosphere what they need and by thought to give it the form they desire.

The process by which spirits extract their required material from the atmosphere and the process by which they create material things is said to be one of thought concentration or by the imaginative faculty. A spirit steadfastly holds in his mind or projects the image of the thing he desires to create and this image automatically draws from the atmosphere the required substance to fill it in and materialize it. The thought image acts as a matrix which automatically attracts matter to it. Thus a spirit externalizes his thoughts and conceptions and is able to give objective and substantial form to things. But it is not to be supposed that all thought take external form in this manner, but only those which the spirit desires to materialize or create. And this, of course, requires a separate and deliberate kind of thought activity. In his ordinary thinking, however, the thoughts of a spirit do not externalize or become objective any more than the thoughts of

mortals do. These two modes of thought, thinking and consciously willing or creating, remain separate and distinct with spirits, even as with mortals.

An excellent illustration of how the spirits create things by thought in the spirit world is given by Mrs. Longley in her book, *The Spirit World*. She relates how Nannie, the child attendant at the circle, describes her studies and instruction in the spirit world in the art of creating or giving external form to thought.

Relating instances of her wonderful school life, she told of the manner of work and teachings therein. Lessons are both subjective and objective. The pupil must first be taught to perceive the thought clearly in the mind, picture it mentally to itself and then produce it in the outer atmosphere. Said the little prattler: "We can make a lily or a rose, but we must first think of it so we can mentally see the flower: then we must learn to concentrate the mind on that and nothing else. We must learn about vibration and how to harmonize with the vibration of the rose or the lily, then how to gather the forces of the flower from the atmosphere. The teacher shows us by her own work. She gathers a lot of mist and works it with her hands till it gets thicker and more like substance. At first it is thin and finer than steam, but she works it till it gets as firm as snow, and then till it grows more substantial, and just as she wants it to fashion into form, all the time she breathes on it and thinks of the color she wants,—pink or red or some other color. She keeps her mind all the time on the appearance, texture and hue of the flower, and moulds it into shape. Her breathing helps to make the color and the perfume of the flower, and she does the work in a minute or two very quickly. No one can tell it from a real, grown flower. We children have to learn all this,

but we like it; it's real play, and sometimes its funny too, for we don't always remember to think Rose or Lily, or whatever it is we want, and the thing becomes broken or out of shape and fades right away and then teacher says we haven't concentrated properly.

The building of homes and temples was described by Nannie as follows, the wording being that of Mrs. Longley:

Homes may be built by spirits, temples or any sort of structure desired, by each worker putting the best that is in himself, as well as drawing the fine and subtle forces and elements of the universe into his work. Will power or personal concentration has a great deal to do with the completeness and utility of the workmanship. There are other methods beside that of manipulating the atmosphere and drawing from it and from humans, material for the formation of "stone" or other substance, to put in place in the building of a structure, or the fashioning of any object desired. . . . The spirits teach that as all productions of men spring from the mental conception or image of those creations, it is easy for advanced students in their world to at once, by will power, externalize the ideal or conception of the mind: thus the sculptor thinks his model into created shape, and produces his statue without other labor than that of the mind, yet it is enduring and substantial. (pp. 23-24.)

One of the spirit guides, Arnel, in the Rev. G. Vale Owen's book, thus describes the building of a temple in one of the higher spheres of the spirit world.

The building has been slowly coming into being for some time past and is near completion. We will describe, as well as we may, first the material of which this struc-

ture is builded, and later the use to which it will be impressed anon.

The material is of various colours and of various density. It is not put together in bricks nor blocks as of stone or earth, but grows of a piece in one together. When we had settled on the design of it, we went to the place already chosen where it should stand. That place was a plateau between the lower and the higher lands of Sphere Five.*

Note you, that we here in these messages, follow the line which Zabdiel laid down in the numbering of the Spheres. Others sometimes adopt that method, and others again form another of their own. But you are familiar, more or less with this way, and so we use it. . . .

We assembled, therefore, and after a silence by way of harmonizing our personalities into one endeavor, we concentrated our minds creatively on the foundations, and, gradually and very slowly, raised the stream of our will power from the ground upward and higher until we came to the dome-like roof. . . . So the first stage was the outer building in completeness, but faint in outline and of transient duration. So resting a space, we set once again to our task, and starting at the foundations as afore, we strengthened each pillar and gate and tower and turret as we ascended slowly, until the dome again was reached. This we did many times, and then left the structure standing, the outer shell alone, but still completed in form. What was lacking was, in principal, depth of colouring, rounding off of the finer ornamentation, and, when this should be done, then the solidifying of the whole, until it should be so strong as to endure many ages,

We went for long time and oft, as our forces were renewed, to the process, and most delightful and blissful was the work of beauty. For the Temple was of much

* Really Sphere Three, according to the division of planes as seven; Sphere Five according to the division of fourteen, which is the one employed in the Rev. Owen's book.

majesty, both of proportion and size and also in design—a thing of beauty, ever growing more beautiful as we gave each of our own to its generation. Buildings are not ever thus raised in the spheres; there are many methods of their erection. But when they are so made, they become not so much the work of the builders as our children much beloved, because they be of our own vitality and of our own idealizing. . . . While such a house as this shall last, its function is to us, its creators, as the human body is to the spirit who uses it, both waking and sleeping. We are always in touch with the work therein proceeding through its sensitiveness. (Vol. III, pp. 59-62.)

It is stated in the above description that the material of the temple was all of a continuous piece, without any separate stones or blocks. This however, according to other descriptions, is not the general rule in the building of houses. In most houses, units of construction, stones or blocks are used the same as in earth life, and even the hands, it appears in the case of buildings of the lower spheres, assist in the construction. The rule seems to be that stones or blocks are used in the lower spheres, where the spirits still construct chiefly by hand, while in the higher spheres, where all is purely thought activity, the units of construction are not required. Yet even in the lower spheres, where the houses are built of stones or blocks, and by manual labor, the thoughts and influences of the people play a large part in giving final form, shape and character to the house. The substance out of which the house is erected is more or less sensitive in its nature and it readily responds to the influences and thoughts of the people dwelling within it, so that it soon in a

way becomes an exact external expression of their lives and characters.

The stones or other units of construction used in the building of houses on the first three planes may be prepared mechanically, it is said, without requiring the direction of creative thought. This is done by specially contrived machines, which extract the peculiar substance from the atmosphere and condense it into blocks. A most complete account of this process is given by Mr. McKenzie in his book, *Spirit Intercourse*. The details, he says, were given him by the group of scientists in the spirit world mentioned on a preceding page.

The material which goes to the structure of a house, is neither quarried from the soil nor prepared from trees. It is entirely extracted from the atmosphere by chemical generators. Skilled chemists and engineers have constructed machines which revolving at a high velocity, draw from the air particles of matter of various qualities and substances, from which are manufactured articles similar to cloth, glass, bricks, stone, wood, metal, etc. These machines, viewed outwardly, look simple in appearance, but internally are most intricate and remind one somewhat of a dynamo for generating electricity. The principal fly-wheel, when at work, is seen to draw to itself, first a foggy vapor, which gradually solidifies the closer it comes, until it actually contacts the wheel, where it is caught and projected by ordinary mechanical laws into hoppers immediately below it.

Habitations are constructed on every plane, except upon the lowest, where the inhabitants are too lazy and degraded to build. Houses are seldom constructed for those entering spirit states, this being unnecessary, as a continual exodus to higher spheres is constantly taking place at an equitable

rate. Slight adaptations are made to suit the various tastes of new-comers, but if one is unable to find the kind of house required, it may be specially built.* No useless work is done, nor are there any selfish beings to require it, above the first sphere, and on the first sphere they are directed by superior persons in such a matter.

Temples of rare beauty are to be found upon the third sphere and upwards, becoming more and more perfect in their magnificence and beauty as they are found on the fifth, sixth and seventh, where they are constructed of material closely resembling precious stones, from which radiates light so brilliant in some cases that they may be seen at a great distance. (pp. 211-214.)

Let us now compare this account of Mr. McKenzie's of the machines for making stones, bricks, etc., with the account of the same kind of process by Raymond Lodge, in Sir Oliver Lodge's book, *Raymond*. Feda, the spirit control, is reporting for Raymond. Sometimes she speaks in the first person, sometimes in the third person.

Sir Oliver (asking Feda regarding Raymond). Is he still in his little house?

Feda. Oh, yes, he feels at home there.

Sir Oliver. He said it was made of bricks—I could make nothing of that.

Feda (for Raymond). I know you couldn't. Its difficult to explain. Atom: he says something about atomic

* Thus Mrs. De Koven's sister says to her in her book *A Cloud of Witnesses*, "There is confusion here and much going and coming. We convert to our uses the discarded constructions of those who have gone before us. We use these discarded houses as people in a city live in houses built by others, but when we grow in spirituality, we can build for ourselves beautiful domains. Regarding these constructions she says, "They are material abodes provided for the requirements of material souls to whose brains the earth images are still clinging." p.115.

principle. They seem to be able to draw certain unstable atoms from the atmosphere and crystallize them as they draw near certain central attraction. That isn't quite what Feda thinks of it. Feda has seen something going round—a wheel—something like electricity, some sparks dropping off the edge of the wheel, and it goes crack, crack, and becomes like hard: and then there falls like little rain-drops into the long thing under the wheel—Raymond calls it the accumulator.* I can't call them anything else but bricks. Its difficult to know what to call them. (Speaking for Raymond.) Wait until you come over and I'll show you round and you'll say "By Jove, so they are!" Things are quite real here. Mind, I don't say they are as heavy as on the earth, because they're not. And if he hit or kicked something, it would not displace it so much as on earth, because we're lighter. I can't tell you exactly what it is. I'm not very interested in making bricks, but I can see plainly how it is apparently done. (pp. 267-268.)

So much then for the question of homes in the spirit world; and the conclusion we arrive at from a study of these various communications is that the dwellers in the lower spheres have to build their homes chiefly by manual labor as we do on earth and from material prepared for them; while the dwellers in the higher spheres fashion their homes directly by the creative power of thought and from material drawn directly from the atmosphere.

Let us now go on to consider some other items of interest in the life of the dwellers of the spirit land. What about the clothing of the people of the spirit world? The spirits assure us that the spiritual body which man assumes after death has in it all the organs which existed in the material body on earth,

* Mr. McKenzie called it the hopper.

and such being the case, modesty alone would require that the spirit be clothed on its entrance into the spirit world. Clothing seems to be a universal requisite for the spirit in all its stages—a sort of second body—and the body of clothing serves to mirror forth and to express externally the inner attributes of the soul, even as the astral body does. Spirits tell us that their clothes are formed out of exceedingly sensitive material—so sensitive in fact that it responds to, and mirrors forth, all the inward expressions and feelings of the wearer. The clothing of a spirit—an advanced one—is therefore constantly changing its hues and tints every second of time, according as the mental state of the spirit changes, and also as the result of external influences impinging on the clothing.

The clothing, above everything else, expresses the true state of the spirit that wears it. The material of the clothing is being constantly surcharged with the living emanations from the body of the spirit, and this, entering into the sensitive texture of the clothing itself, renders it a thing almost alive. It is for this reason that the spirits sometimes tell us that their clothing “grows” upon their bodies and is formed out of the emanations from their bodies and minds. Spirits tell us, moreover, that the clothes of a spirit, once made and donned by the spirit, never have to be renewed or remade. The clothing, by virtue of the life transmitted to it by the wearer, possesses the property of continually renewing itself; so that it never becomes worn or old (except perhaps in the lower spheres) and never requires external mending. One suit of clothing for the spirit

would, therefore, last forever, unless perhaps he might of his own volition desire to exchange it for other robes.

The material out of which the clothing of spirits is made is said to be extracted from the atmosphere in the same way that the material for homes is. It may be extracted direct by the creative power of the spirit itself and then fashioned by the spirit into form, if he so desires. Spirit Nannie tells of gathering elements from the atmosphere and weaving them into lace and other beautiful textures. Spirits may thus make parts of their clothes themselves, if they desire, just as we may. But just as we do not make our clothing here, but have others to do it, so it is said in the spirit world, spirits generally do not make their own clothes, but have a special group of spirits to do it. Spirits require clothing the moment they arrive in the spirit world and there must be clothing prepared for them.

Leaving now the subject of clothing we will go on to consider some other items of interest in the life of the spirit dwellers. Let us ask about the occupations and about marriage in the spirit world.

The extracts already presented serve, in a way, to give an idea of the occupations of the spirits in the spirit world. Spirits, it appears, in the higher spheres, continue the occupations and interests which they had on earth, especially if they are naturally gifted in these directions and if there is a natural field for these activities in the spirit land. If they find their real interests and talents in other directions, they naturally change to them. Thus in a little book, *Gone West*, written by a soldier-doctor, the

doctor, after arriving in the spirit world, was put to work receiving, and caring for, the newly arriving spirits of soldiers who had been killed in the World-War. He found them in a terribly confused and distracted state of mind, not even knowing where they were or that they had died, and requiring almost as much care as wounded soldiers on earth.

Artists, musicians, philosophers, scientists and statesmen, all, in the spirit world, so we are told, continue the work and studies in which they were interested while on earth. Says the father of Professor Hare, in a communication to him:

We do not, as many persons in the rudimental state imagine, abandon the studies which we commenced on earth, which would presuppose the loss of our reasoning powers and our consequent inferiority to yourselves; but on the contrary, we go on progressing in knowledge and wisdom and shall progress throughout the boundless ages of eternity. . . .

Our scientific researches and investigations are extended to all that pertains to the phenomena of universal nature; to all the wonders of the heavens and the earth and to whatever the mind of man is capable of conceiving. . . . Nevertheless, there are millions of spirits who are not yet sufficiently advanced to take any interest in these pursuits; for you will bear in mind that the spheres are but so many departments of a great normal school, for the mental discipline and development of the race, each of which is reached only by the spiral stages of progression—the earth being the first in the series and the seventh sphere the last; being preparatory to an entrance into the supernal heaven. (*Spirit Manifestations.*)

The chief duty of the inhabitants of the spheres

is to look after the progress and welfare of the people of earth. Occupying a position superior to the earth, the spirit world can naturally influence and direct the people of earth, and this it does in no small degree, according to the reports of the spirits. All our great ideas and inspirations and the great progressive movements of earth, are said to have their origin in the spirit world. They exist first in the minds of the spirits there and are by them projected into receptive minds of earth. Philosophers get their best ideas (not their thoughts) from the spirit world, and great musicians receive their melodies from the spirit world. Statesmen are directed by the impressional influence of statesmen in the spirit world, and the great scientists and inventors of earth all owe their great discoveries and inventions to the spirit world. The progress of the race as a whole is said to be generally directed and mapped out by the advanced minds of the spirit world.

The institution of marriage is said to exist in the spirit world, the same as on earth, with the difference that spirits are never married but once and this once to their spiritual affinities or soul mates. The theoretical basis for the idea of soul mates, according to Spiritualism, is that previous to its incarnation on earth in a human body, the spirit existed in a bisexual state, as a single globe or sphere of spiritual force, with both the male and female spiritual forces blended into one. Shortly before the time for the spirit to come to earth and encase itself in an embryonic body, this spiritual globe separated and formed two distinct centers or globes, one containing the

male or positive spiritual force and the other the female or negative force. Each separate small sphere, as a germ, was in turn drawn to earth life and incarnated or centered in a human embryonic brain, forming the human personality. This advent to earth, the spiritualists explain, was in order that the spirit, already potentially infinite, might develop also a finite personality, and thus by the experience of good and evil, pain and pleasure, learn to become conscious of and to appreciate, its own former divine powers and state; and this end could be attained better in the form of two separate individualities than in one. But the two parts of the spirit, being in reality one, experience all through life the desire to be united to its other part, and this is, in the main, the basis and cause of human marriage on earth. In earth life, however, the real impulses and desires of the spirit are clouded over and benumbed by the physical body and by the animal instincts and desires inherited from the animal kingdom, and thus the many half-souls become more often mis-mated than properly mated. In the spirit world, however, after the weight of the body has been removed, the spirit once more clearly experiences its own innate desires and attractions, and thus the two parts of the spirit are unerringly re-united.*

Such is the spiritualistic theory of soul mates;

* This reunion, the spirits say, does not mean that the two parts of the spirits lose their separate individuality and become one. Each part retains its separate individuality, personality and body. Reunion does not necessarily take place immediately after the two parts of the spirit reach the spirit world. A long time, and even ages, may elapse before the two halves of the spirit are prepared to re-unite.

and the spirits who refer to it say that the theory has little reference to earth life; for here, owing to the imperfection of the state, marriage must necessarily be on another than a spiritual plane for a long time to come. Spirit mates may meet and be married in earth life, but this is by means certain or even necessary. Certainly observation would tell us that it is not the rule.

Whether the idea of spirit mates is true or not, however,* it is still true, according to all the communications of spirits, that marriage exists in the spirit world. All the communications on the subject affirm it and none deny it. But this does not mean, of course, that all spirits find themselves immediately married upon entering the spirit world. Many spirits tell us they have been in the spirit world for centuries and yet are not married.

Marriage in the spiritual world is for the sole purpose of intellectual and spiritual companionship and association. There are no children born from the marriages in the spirit world, according to the communications received from there.

Following are two spiritual communications on the subject of marriage in the spirit world. The first one is taken from Dr. J. M. Peebles's book, *Immortality and Our Employments Hereafter*. The communicating spirit is Aaron Knight, who says he lived in Yorkshire, England, over two hundred years ago:

Question. What about marriage and the relation of the sexes in the spirit world?

* The subject of spirit mates is exhaustively treated by J. M. Peebles in his book, *Spirit Mates*, which contains a collection of spirit communications on the subject.

Answer. Often have I told you that this world is, almost to completeness, the counterpart of earth and its inhabitants; consequently social and domestic relations are very similar. Wedded bliss is numbered among the numerous joys that abound in the spirit world. But marriages in the spheres are not based upon ceremonial, nor are they for the purposes of procreation and selfish gratification, but rather for social interblendings and the quickening of the spiritual activities. The fervent wish, the glance of the eye, and the soft touch of the hand, give to conjugal souls a divine ecstasy—so they assure me. On earth, I was called a bachelor, and I remain such yet. Still, I consider all things, from the minutest monads up to the most royal soul-angels, to be dual; and I believe men and women to be the two hemispheres of the sphere, and as positives and negatives, corresponding to wisdom and love, they were designed for sacred unions. If they are based in selfishness, they necessarily terminate sooner or later; but if true and well fitted, the spiritual dominating when on earth, they continue on in our world of spirits.

The other communication on the subject is from Robert Hare, the father of Professor Hare, in Professor Hare's book, *Spirit Manifestations*.

As regards the institution of marriage, I would observe that on earth it is a dual contract, entered into by two persons, male and female, for and during the term of their natural lives, but which is legally annulled on the demise of either party; so that, whether or not it is renewed in the spiritual world is determined by choice, not obligation.

Celestial marriage, however, is quite a different affair; it is the blending of two minds in one, resulting from an innate reciprocal love in each: a conjunction of negative and positive principles, forming a true and indissoluble bond of spiritual union, which human legislation cannot reach:

a marriage which is born of God and is therefore eternal. It is often asked, "Will all be married in heaven?" I answer, Yes, most assuredly: it never was designed for man to be alone, either on earth or in heaven: each will seek and find their counterpart.

We have now covered most of the subjects of interest connected with the life of the spirits in the spirit world, and we will close this chapter by appending a short narrative of personal experiences by a spirit in the spirit world. It is from Dr. J. M. Peebles's book, *Immortality and Our Employments Hereafter*, and the spirit relating it is Aaron Knight, already quoted on a preceding page. The communication was received through a medium in Dr. Peebles's presence. The narrative illustrates life in the lower spheres.

Question. How long have you been in spirit life, Mr. Knight, and what was your condition there after the transition?

Answer. I left the earth land of darkness from Yorkshire, England, nearly two hundred years since, and my condition, immediately after the change of worlds, was far from being either pleasurable or desirable.

Question. What were your sensations when fully realizing the change.

Answer. It is difficult to describe them, because of the confusion of thought and the dark, weird strangeness of the situation. I did not live the life I ought to have lived when encased in the mortal body. This added to, if it did not cause, the confusion and painful dissatisfaction.

Although my father was a prominent churchman, and my brother, the Reverend James Knight, an English clergyman, I was a materialist and given to intoxicating

beverages. Coming to consciousness in spirit life, I was at first inclined to doubt my existence; at least, I could not realize that my body was dead and that I was still living in the same shaped, yet far more attenuated and etherealized body. Was I dreaming? This could not be, for I saw my body buried, which, when done, the attending spirits left me to myself, left me alone.

The atmosphere surrounding me was dark-hued and hazy. It seemed to belong to me, and I said to myself, "How strange, I see no God, no devil, no heaven, no hell, and yet I exist—but oh, so lonely!" Just how long this suspense continued I cannot tell. It is not pleasant, considering the position I now occupy under the providence of God and His good angels, to reflect back upon it. All learn in our life, if not in yours, that penalties, like shadows, follow us each and all; none can get away from themselves.

After lingering for a time in darkness and thinking intently upon some of the rollicking associates who passed to what you call spirit life before me, they were attracted to me by the psychic law of sympathy and I joined them in their haunts and engaged in their frivolous pursuits. My spirit world, at this time was the earth world. Often did I, with others, resort to inns and coffee houses and engage with mortals psychologically and sympathetically, in games, fox-chasing and other unprofitable sports. Though nominally in the world of spirits, my affections and thoughts continued upon earthly things. My moral status and tendency of mind barred me away from the heavens of the good and blest. My home was in the hells, but they were hells not entirely devoid of an inferior kind of pleasure.

Long, weary years rolled away before I made any perceptible progress. I cannot say that I absolutely retrogressed. The diviner aspirations of my soul would occasionally turn toward the higher and better. Some, in lower states than mine, had suffered intense anguish for long periods. Their environments—dark wastes, barren hills,

dismal swamps, gloomy dens and caves of horror—accorded fully with their internal desires and motives.

It is needless to inform you that I was a long time in the world of spirits, and earth-bound at that, before I entered the more beautiful spirit world. I was dissatisfied with my associates, and while apart by myself praying, I saw in the distance, so it seemed to me—a star. Reverently continuing my soul's aspirations, the star seemed to approach near, expanding till it actually enveloped me in a halo of brightness; and out of this resplendent brightness, came to me my brother. It is impossible to express my feelings. His robes almost dazzled me, but his voice was music itself, and his tender voice melted me in tears of repentance.

I begged permission to go to this home in the heavens at once.

"No," he replied, gently, lovingly. "You can only come to our heavenly home when prepared; but now that you have opened the way by prayer and aspirations for a higher life I can come to you." . . .

Often, from this time onward, did my brother come to me, and thus aided and inspired, I rapidly unfolded, until my surroundings are now divinely beautiful, and I am permitted to minister to mortals.

Asked about his home in the spirit world, Aaron Knight replied:

Our homes, gardens and libraries correspond largely to our mental states. . . . If I pluck a flower in my garden, it withers, unless I will it freshness and impart to it a life force prompted by my interior love of flowers. . . . You doubtless understand that flowers on earth grow the best for those who love them most. They need sympathy as well as care. . . .

I have seen homes in the higher heavens embowered in flowers and surrounded by velvety lawns; I have seen wind-

ing promenades and bowers of love where artists gather to display their penciled creations, poets to repeat their rhythmic lines of wisdom, and musicians to ravish the soul with the sweetest melodies of heaven. And then to the contrary, I have seen in the lower spheres of darkness, clusters, societies and cities of moral degradation, in the streets of which undeveloped spirits were engaged in their disputation, quarrels, enmities and pitiful ravings. They delighted to annoy and torture each other—delighted to live in a measure their earthly lives over again, and to influence gamblers in their dens, inebrates in their wretched retreats and debauchees in their haunts of crime. These scenes make angels weep and I mention them with sadness. And yet, the same God is over all, the same influx of life sustains all, and there is hope for all in the future.

CHAPTER XII

SPIRITUALISM AND EVOLUTION

IT is not the purpose or intent of Spiritualism to take the place of science. Science has a perfectly good and useful function on its own plane and one which cannot be taken the place of by any transcendental mode of inquiry. This function of science is to systematize and organize knowledge on this natural plane, so that it shall be good and useful to mankind and serve for material advancement. Science also endeavors to discover new facts and new inventions, and thus endeavors to widen out the sphere of our knowledge as far as possible; but it always keeps within the limits of the known or proximately known, and confines its scope and activities to those things which can be verified by objective standards. The standard of science is objective proof by means of sense-perception, and science cannot allow itself to get too far away from this standard without ceasing to be science as we know it.

Spiritualism, on the other hand, deals chiefly with the things of the higher or spiritual world. It is on an entirely different plane from that of material science and therefore does not primarily concern itself with the problems of science on this plane. For Spiritualism, by means of its higher faculties of perception, to solve the problems of science which

lie legitimately on the natural or material plane and which science unaided can solve for itself, would be first, to make an improper use of these faculties, which are not meant to apply to material phenomena, and second, would be to take away the glory of achievement of the minds of natural science, and would thus interfere with the progress of the race by taking away the incentive for scientific inquiry. If spirits were to tell us, for instance, all about what exists at the center of the earth, or were to reveal to us the missing elements in chemistry, or were to tell us all about the photosphere of the sun, or to reveal to us the exact spots where fossil man lies buried in the rocks—if they were to do this and we believed them, then the incentive to natural inquiry would be done away with. We would then suspend all our natural inquiries and sit back and wait for spirits to answer the problems of science for us. Says a spirit, writing back to earth through a medium, the gifted medium and authoress, Cora Lynn Daniels, in her book, *As It Is to Be*.

Right here and now let us explain why we do not tell you great scientific truths, or unfold scientific laws, or give you discoveries and proofs of things outside of your material worlds in the worlds of matter beyond. We have actually nothing to do with the material. Although, as in the present instance, we are obliged to make use of the material to convey spiritual truths, we only make use of the material, that is, your brain and pen, as a medium to express what otherwise you could not know by any other means. *It is not intended by God that anything that the human mind is capable of discovering for itself should be handed to it like a free gift.*

For instance, as I used to picture the geologist plunging into the center of the earth, you wondered why I did not go on and say what you would find there, whether a solid interior of fire or whatever else it might be. In time, this will all be determined by science, and we have no permission nor right to steal from human intellects its chance of glory and strength, by telling beforehand the secrets it delights to gradually discover.

In the realm of matter, all that man needs to know can be brought to light by him, and it is his zeal for knowledge and brave defiance of obstacles, his patient waiting and observing, his almost miraculous sagacity and power of concentration, which has produced the high rate of natural intellectual force in the mass of the people today. The leaders, the workers, the thinkers, leaven the whole lump with the fire of their transcendent genius, and it would be a poor part for a spirit to play to crush out and render useless the very ambition for knowledge and growth which makes humanity but little lower than the angels.

Definite knowledge of spiritual law and life must be communicated knowledge, for however deep his intuition or sure his penetration, man cannot truly search the spiritual by himself. Contact with spirit and spiritual thought alone can correctly inform him of his spiritual nature and destiny. He cannot work out that problem without help, because he has no spiritual data or phenomena unconnected with spirit.

But, although Spiritualism will not try to answer for science the problems which lie legitimately within science's own plane and which science can in time, unaided, answer for itself, yet there are some problems of science which overlap the material plane, as it were, and extend into the spiritual world. These are problems which require for their solution transcendental knowledge—knowledge of a kind

which science has been unable to obtain, and which, with its limited faculties of sense-perception and objective proof, it cannot hope to obtain. The problems are put from the material plane, but the answers lie on the spiritual plane. Such problems for instance, are the Nature of Mind or Consciousness, The Nature and Origin of Life, The Relation of Mind to Body, The Internal or Causal Forces in Evolution, and so on. Problems of this kind cannot be answered from the point of view of material science, because their answers involve realities which lie beyond the scope of material science, and which science, with its limited powers of sense-perception, cannot possibly hope to attain to. When science answers these problems, it will cease to be material science and will be science from an entirely different point of view.

It is such problems as these, which belong rather to the spiritual than the material plane of knowledge, that Spiritualism finds itself justified in attempting to solve for mankind, because this activity lies properly within its own sphere.

The principal one of these problems which extend over into the spiritual world, as it were, is the problem of evolution. This problem belongs to both worlds from the fact that on the material side it concerns the material evolution of man—man from the point of view of the physical organism, and on the spiritual side, it concerns the spiritual or mental evolution of man—man from the point of view of a spirit or mind living within the physical organism. Material science, it is true, tries to make of the problem a unitary one by regarding man entirely from

the physical side and practically disregarding the inner side as a causal factor in the process of evolution; and it is for this reason that material science has to admit that it is still ignorant of the real causes of evolution.

Material science has been able to accomplish a very great task in its doctrine of evolution, and has succeeded in bringing this doctrine up to a point where it is now considered an established scientific fact. That the external form of man, together with his bodily life and animal instincts, came up through the animal kingdom, there can now be little doubt. But in spite of this scientific success, science has not been able to interpret the doctrine of evolution in a way that is satisfactory to or acceptable to the generality of mankind. The scientific interpretation of evolution leaves man still an animal, purely and simply, and does not allow to him any other faculties or principles, in essential nature, than those possessed by the animals. Thus, according to science, man can reason, which the animals cannot, and he has self-consciousness, which the animals have not; but the evolutionists explain these as being simply modifications of, and developments out of, the original instincts and bodily life of the animals, and as being nothing new or different in nature from what already existed before their appearance. According to this interpretation of evolution by science, man remains in all essential respects still an animal, and he differs from the other animals simply in being a more highly evolved and perfected animal, but an animal still. And according to this view man must share the same general fate of all animals,

namely, suffer ultimate extinction of personality after death.

It is at this point that Spiritualism differs widely from the evolutionary theory held by science. Spiritualism agrees with material science that the bodily organism of man, with its lower instinctive life, was evolved up through the animal kingdom; but it differs from science regarding the spiritual or mental evolution of man. Spiritualism holds that man's higher mind, his spirit, which is experienced as reason and self-consciousness, did not evolve up through the animal kingdom in the way that the bodily organism and lower instinctive life of the organism did; but that this higher mind of man—his spirit—came into the organism in an entirely different way. It came into the organism from without, by spiritual influx from the higher spiritual sources of being, and only entered the organism after the animal form and its instinctive life, had been sufficiently prepared to receive it. All earthly evolution, according to Spiritualism, relates only to the external form and instinctive bodily life of man. The whole process was instituted in order to prepare a suitable form or vessel, endowed with instincts, life and feeling, into which the higher spiritual force could flow and become centered or incarnated, constituting the spiritual life of man.

The points on which the spiritualistic theory of evolution differ from the commonly accepted evolutionary theory of evolution, are two: first, the meaning and interpretation which we give to that part of man's mental constitution which we call his spirit

mind or reason; and second, the method by which man's spirit entered the organism, granting that it was not evolved or developed out of, the lower processes of Nature.

Regarding the first point, science claims that reason or the spirit, in man is simply an orderly development of the lower intelligence and instinct found in the animal. It holds that reason is contained potentially in the lower intelligence and instincts of the animals and that intelligence and instinct simply attain their full and perfect development in man. According to this theory, reason is simply a modification or development of animal intelligence and does not require any separate principle or spirit to account for it.

Spiritualism on the other hand holds that reason is entirely separate in its nature from animal intelligence and instinct, and did not in any way develop out of these, as the scientific hypothesis asserts. Spiritualism claims that reason is a direct manifestation and activity of the principle of spirit, which is a new-comer in the organism and which did not come up through the animal kingdom. Reason is the direct voice of the spirit, which is the divine part of man and which is merely superadded to the other principles of animal intelligence and instinct, but is not developed out of them.

Science itself fully admits the distinct nature of reason from animal intelligence and instinct as these are at present found in the human constitution. It admits that they constitute three separate parts of the mind or life of man, and that, as at present found, no one of these can be defined in terms of the other.

Thus, it holds that reason, in its actual operations, cannot be defined in terms of animal intelligence, and in the same way animal intelligence cannot be defined in terms of instinct. All are separate in their operations. But, notwithstanding this, science still believes that, in the evolutionary process, reason developed out of animal intelligence and animal intelligence developed out of instinct.

But Spiritualism holds that between reason and mere intelligence there is a very great difference—a difference as great, in fact, as man is greater than an animal. Intelligence is not reason, and it is only through a very loose usage of the two terms that they are ever confused with each other. To say that reason exists in animals is to show a lack of understanding of the true nature of reason. Intelligence, as it exists in animals (and also in man as the lower department of the mind) consists of mere associations of sense-impressions or perceptions. These sense-impressions, existing in the grooves or fibres of the brain, associate and combine almost automatically and without any central thinker to assist in the process. Thus the sight of a feed-box will automatically call to the mind of the horse the idea of feed, and if the feed had regularly been corn, then the idea of corn will be reproduced. One sense-impression automatically calls up another, according to the well-known laws of (1) similarity, by which one sense-impression recalls a similar one, and (2) contiguity, by which one impression recalls another one which happened nearly or at the same time. The associations of such sense-impressions, by purely mechanical laws, as in reflex action, constitutes ani-

mal intelligence, as it occurs in animals and also in man. For in man the same process takes place in thinking or reasoning, but with this difference, that in man, an additional faculty, that of reason or spirit, is added, which consciously combines and associates these sense-impressions and thus can deduce entirely new and different knowledge from them. In the animal, these sense-impressions associate and combine automatically, without any cerebral thinker or reason to assist in the process. In man, an entirely new faculty comes into play, that of reason or a central thinker, which sits back of the whole process, as it were, and consciously arranges and combines these various sense-impressions so as to produce a rationally constructed frame-work of knowledge. This new faculty or central thinker, which sits back of the frame-work of the mind and consciously operates it, is spirit, the real man himself.

Professor Romanes, in his *Mental Evolution in Animals*, gives a good description of the part which reason plays in the activities of the mind:

It is a peculiarity of the human mind that it is able to think about its own ideas as such, consciously to combine and elaborate them, intentionally to develop higher products out of less highly developed constituents. This remarkable power we found, also by common consent—to depend upon the faculty of self-consciousness, whereby the mind is able, as it were, to stand apart from itself, to render one of its states objective to others, and thus to contemplate its own ideas as such.

Man regards himself—his mind or spirit—as entirely distinct from and separate from his body and

his feelings. He feels that he is a mind living within an organism. But the animal, which possesses no spirit or reason, does not make this distinction. Its life consists entirely in its feelings and lower perceptual intelligence and it is unable to regard itself as separate from the organism, because this ability depends entirely upon the possession of spirit.

As to the existence of reason in animals, science admits that it can find no actual trace or evidence of it. On this point, Professor J. A. Thomson, one of the acknowledged authorities on evolution, says:

Now, one expects to find hints of reason, in this technical sense, in the most intelligent mammals; but so far as we know, it is man's prerogative. Of course, we must give up using these words loosely. "Did not that dog reason?" Yes, but it would be better to call it *perceptual inference*. "Was that not clever of the bee?" Yes, but it might be clearer to call it *instinctive dexterity*. "But surely, that sea-anemone knew what it was about when it closed its tentacles on the worm?" Yes, but it might be safer to speak of a *reflex reaction*. "But surely, the Venus's Fly Trap was aware of the insect that it captured?" Yes, but it might be better to call its activity an *organic reaction*, for plants have no nerve cells.*

Reason is not found in animals because it is directly dependent upon the faculty of self-consciousness, which again is the direct presence and activity of spirit. In self-consciousness, the mind sits back of its operations, and watches them as one would watch a game in which he is engaged. Self-consciousness results from the dual nature of the mind, which consists of the spirit or will on one side and

* *What is Man*, pp. 91-92.

of the materials through which it operates—the brain and its stored sense-impressions—on the other. The one side represents man, the other side, the animal.

The point to be made in this discussion of reason, is not that reason or spirit is of an entirely different nature, from an ultimate or metaphysical point of view, from the other parts of the mind, namely intelligence and instinct; for, in the spiritualistic philosophy, all three of these are grades or degrees of the same force, which is spirit; and if the three had not a nature in common, they could not interact and correlate with each other. But the point Spiritualism wishes to make is that reason or spirit in man exists, and is present, as a separate principle or faculty—as a distinct force from the other forces—and that it did not come up through the animal kingdom and was not developed from animal intelligence and instinct. It came into the organism as a new and super-added principle, after the first two principles, intelligence and instinct, were already there.

To speak of reason and of the spirit as being developed from animal intelligence and instinct, in the sense of being a mere modification of these, would make of the spirit purely a phenomenal thing, on a par with other phenomenal things in Nature. It would make it a created thing, which it is not. Spirit according to Spiritualism, always existed as an individuality, even before it came into the organism of man, and its entrance into the human organism was only that it might gain finite experience and knowledge and thus gain a finite personality in addition to its infinite individuality. But, if spirit

was developed or created like other things, then its divine nature is lost and it becomes simply a phenomenon, subject to an ending in time, even as it had a beginning in time. Spirit cannot be regarded as a developed or created product, manufactured by, and out of, the body and the bodily life, and yet be regarded as immortal. All created things have an ending, even as they had a beginning. Only the eternal and uncreated is immortal.

The spiritualistic theory has no particular repugnance to animal life in itself, and no particular objection to being linked with the animal kingdom, merely because it is an animal kingdom. Spiritualism admits that all our bodily instincts, feelings and lower mind, as well as our external organism, are all animal in their nature and that in this respect we are definitely linked with the animals. But Spiritualism holds that the principle of spirit, as an organized principle, did not exist in any of the orders of life below man simply because there was no organism sufficiently prepared to receive and maintain it. It could be received and maintained only in the highest developed form of the animal kingdom—the perfected ape—because the ape possessed the necessary developed brain structure to receive and maintain it.

The method by which the spirit enters the organism is described by Spiritualism as a fixing or centering of the spiritual force in the brain of the individual during the foetal state. The brain had first to exist, with its animal life or vitality, which together served as the necessary matrix and correlative force to enable the spirit to become centered, and to maintain itself in, the brain. By means of the lower

animal force, the spiritual force is segregated and detached from the infinite ocean of spiritual force and concentrated in a germ state in the brain of the unborn infant foetus. According to this theory, therefore, there is a definite period in the development of foetal life at which the organism passes from an animal, to a human, state. This period, says the seer, A. J. Davis, is about twelve weeks prior to its natural birth. It is then that the spiritual center of consciousness is formed in the higher cells of the foetal brain, which center of consciousness then becomes the real self and personality of the individual.

The doctrine of the spiritual nature of man and of the entrance of the spiritual forces into the organism, as above described, was taught by Andrew Jackson Davis, the accepted philosopher of Spiritualism, and also by the great naturalist and evolutionist, Alfred Russel Wallace, who announced the discovery of evolution on the same day as Darwin. Both Davis and Wallace taught that man's real center of consciousness—his real self—was of purely spiritual origin, and that it came into the organism directly, after the organism was prepared to receive it, and that it was not developed up through the animal kingdom. Davis taught a most perfect and definitely formulated evolutionary doctrine years before even Darwin, Wallace or Spencer announced their discoveries of it; and Davis's conclusions therefore are in no wise to be regarded as gathered from the writings of these three. Davis's evolutionary doctrine was arrived at as a direct result of his illuminated or clairvoyant state.

Davis expresses his theory of the essentially spiritual nature of man and of the entrance of the spiritual forces into the organism, in his volume, *The Thinker*, published in 1859, as follows:

The germ of the immortal nature is spiritual and is detached from the infinite ocean of spirit when the human foetus is within twelve weeks of birth. Every stage below or prior to that crisis represents the great animal department. There are in the animal brain the elements of war, murder, theft, and cruelties innumerable; not essentially so, but because that brain is not inspired and regulated by a spiritual presence. Like steam within the engine before the engineer comes to direct its operations, or like the lightning before the spirit of science chained it, so are all the beautiful and inherently perfect elements of the universe before Wisdom (spirit) comes to give them a harmonious mould and manifestation. From causes and reasons already defined, it follows logically that the horse, dog, cat, bird, elephant, dromedary, etc., are not individually immortal. Neither knows the quadruped brain of some in the human form anything about immortality. Some eat and sleep forever. The human-shaped brute performs his functions. When he sees a form of life that will appease his appetite, he kills and devours it, and, like any other animal, is content. His is a brain that thinks not at all of another world. Not having the innate desire, it follows that such a brain loses nothing by ultimate extinction.

But, scientifically speaking, there is no human personality devoid of the rudiments of immortality. I mean by this, all those who are truly born on the human side, above the quadruped brain. Crush such a nature, put it millions of leagues below the lowest cells of Pluto's dominions, and it will, notwithstanding, have a perfect resurrection. A certain small percentage of the primeval races had personal immortality. The thugs of Africa and New Holland, and

a certain proportion of the Sandwich-islanders (whom our religionists are trying to convert to modern mythologies), have not felt the first conception of another state. Within many such brains I perceive the hidden, golden germ lying in the soul, wholly untouched and without aspiration. Of course, such may have an inheritance above the quadruped sphere.

Davis then goes on to particularize regarding the entrance of the spiritual principles into the organism.

Now, as before affirmed, the human soul cannot be perfectly organized without the two physical brains; and the *impersonal spirit of the Infinite* cannot be detached and embodied unless the soul (the intermediate principle) pre-exists * and serves both as a magnet and a matrix: hence it follows that there must be, and is, a period in the foetal formation and development when the golden spirit enters upon its eternal individual existence. We will not particularize at this juncture, lest the reader should weary of what is commercially considered wholly chimerical; but a brief generalization may serve to fix the Thinker upon the track of eternal science. The first twelve weeks of foetal growth are devoted exclusively to nervo-vital formations. During the succeeding two months, the dual-brain organism is in process of elaboration; and the following eight weeks sufficiently organize and mature the "soul" (intermediate) to enable it to receive its life-essence—that is, the golden impersonal spirit; so that, at or very near the seventh month of foetal configuration, the immortal part lifts the unborn infant's mentality far above the animal kingdom.

. . . In the justly-formed human foetus, I find the individuality fixed, in general, a few months prior to birth. This point, requiring as it does careful and delicate discrimination, is a difficult one to settle in the public mind, which is seldom philosophical. But, as there is a point

* That is, simply exists before the advent of the spirit.

where minerals cease to be minerals and become vegetable, and another crisis where the vegetable merges into and becomes animal, so is there a critical juncture in the foetal development of the human brain where the receptacle is capable of attracting and detaching a proper quantity of the omnipresent principles of Father and Mother God, and of concentrating it in the germ state to unfold the immortal personality. (*The Great Harmonia*, Vol. V. *The Thinker*, pp. 386-391.)

Such is the theory of Davis regarding the entrance of man's spirit into the organism, and it must be said that there is much in the latest developments of science to uphold it. Science now admits that all new characters of organisms and all new species originate from unknown cause introduced into the germ. The old idea that one type of organism simply developed on into another organism by passing on its *acquired characters* by inheritance to its offspring has long ago been given up by science. As early as 1882, the German scientist Weismann showed that evolution is not effected by the transmission of acquired characters, for all heredity is determined by the reproductive germ-plasm and this remains practically unaltered during the life of an individual. Accordingly, any new characteristics the organism has acquired during its life-time are not passed over to its offspring, because the new characteristics do not affect the germ-plasm and it is the germ-plasm that determines the character of the offspring. Weismann showed that the germ-plasm remains practically unaltered in individuals from generation to generation, so far as any acquired characters of the individual are concerned, and that new characters and new species come about by sudden and unex-

plained changes in the reproductive germ-plasm, caused by the introduction of new and entirely unknown causes. The Dutch botanist, De Vries, later confirmed this in his experiments, which showed that entirely new species may suddenly arise from old ones without any reference to the activities of the organism during its life. These new characters suddenly appearing De Vries called "mutations," and he held that all evolution is effected by these mutations, jumps or discontinuous variations.

Spiritualism, of course, holds to the same theory; but unlike science, which regards the causes of these mutations or discontinuous variations as unknown and as resulting from unknown causes introduced into the germ-cell, Spiritualism holds that these unknown causes are in reality the new spiritual forces which are introduced from the hidden spiritual side of life into the germ-cells. It is in this way that Nature is able to produce higher offsprings through the organisms of already existing species.

A. J. Davis taught that all species and all distinct types were brought about in this way, namely, by the introduction of new and higher spiritual forces into the germ-cell. In this way all the ascending orders and types of organisms were produced up to the highest ape-man, in which the higher spiritual forces could then become fixed directly in the brain. Davis expresses this evolution of new species in the following, written in 1859 and now, in general results, fully consistent with the latest developments and conclusions of science on the subject:

Every form depends upon a fashioning force; and every such force is secreted in the life-essence or spermatozoa.

It is the progressive development of the germ-fluid which enables the female of a lower order to bring forth offspring upon a higher organic plane.

We do not hold that one type of organism, by any conceivable possibility, can gradually modify its shape and ascend into another type, as a bimanal changing into a human being; but this we affirm: that a particular type is made the medium, *through its ripened spermatozoa and germ-essence, of developing a superior form of fixed organism.* Nature is filled with the vitalic principles which, when the proper embryonic fluid is deposited, impregnate the procreative functions of one plant or animal to the development of an order superior. It is all accomplished through the animating and spermatic principles. Alterations of body begin in the seed-essences of the soul.*

And again he says:

Father and Mother God, constituting one affectionate and intelligent Spirit, are diffused through the watery worlds, fill the air, glow in the ponderous earth and burn in every star; and by means of the seven modes of manifestation, steadily impregnate every molecule of matter with the procreative force which constrains all material bodies and substances to assume progressive organization. Thus man's body, through the medium of innumerable spermatozoa and molecular changes, was rolled out of the ante-human ovum which, just before the appearance of the human type was impregnated with a super-animal principle within the matrix of the matured females of the approximate type.†

Davis teaches in this that *all bodily type and species* were produced by means of the new germinal forces introduced into the reproductive germ-cells. In this way the external form of man was produced,

* *The Thinker*, pp. 361-362.

† *The Thinker*, p. 388.

which was simply the perfected animal or ape-form. But the higher principles of mind—man's spirit—did not thus enter through the germ-cells. This activity relates only to the external form and type. When these were completed, then the higher spiritual forces were able directly to flow into, and fix themselves in the brain of the unborn infant foetus. All bodily form and type came through new forces introduced into the germ-cells. But the spirit of man entered into and fixed itself in, the foetal brain directly.

This same explanation is contained in the writings on the subject of the spiritualist writer and medium, Mrs. Maria M. King, in her large book in two volumes, entitled, *The Principles of Nature*, published in 1863. In this work, she writes as follows:

It appears from what has been said in relation to the subject elsewhere (in her book) that Nature, on the spiritual side, provides the life-germs for all individual forms, of every type and species, using physical organisms as the matrices through which to give birth to form and the reproductive impulse as the means of instituting it. . . . But by the act of generation, parents do not impart to their offspring of their own life forces sufficient to complete the individuality of the latter.

The quickening period, with the human embryo, marks an important epoch in its physical unfoldment. It is the period when the physical forces are quickened by an influx of energy that strengthens every organ and endows the incipient being with new and more energetic life. With the energizing of the material being, comes that of the spiritual. The physical and spiritual forces of the embryo are in sympathy, and when the time arrives that the outer being must be quickened, then it is that the after-germination,

spoken of on a former page, occurs. Then the incipient individuality of the embryonic being bursts into complete individuality. Then the "breath of God" is breathed into the embryo; and what was before the germ of an immortal being in the image of Deity, becomes fully immortalized, invested with the attributes of intelligence and every human faculty, in the degree that fixes the eternity of the individuality.

Such is the doctrine of Spiritualism regarding the preexistence of the spirit and its incarnation in the bodily organism. This theory admits the truth of the scientific doctrine of evolution as relating to the external organism, and bodily life, of man, but stops there. The spirit was not manufactured, evolved or developed through the evolutionary process, but came into the organism directly, after the organism and its animal soul had been sufficiently developed to receive it. Says A. J. Davis, in one of his later works:

Gratefully do I acknowledge that I have never been so misimpressed as to teach that man's higher mental faculties came up through the animal kingdom.

It must be admitted that this theory of evolution of Spiritualism is too radical and too transcendental a theory for science to accept in its entirety at the present stage of science. It involves knowledge and explanations too far in advance of science, and is too far removed from the standards of sense-perception and objective proof for science to give to it its official approval. Science must proceed on relatively sure ground and with knowledge well within the limits of actual verification and experience. The question of the spirit of man and its entrance into

organism in the manner above described is obviously outside the bounds of science at present. It could not teach these things as known, even if it believed them; for, from the standpoint of science, they are as yet mere theory.

But, though science cannot officially accept this new interpretation of evolution as yet, still it can accept it provisionally and as a plausible working hypothesis to be worked forward to. All the deeper explanations of science are of this nature, namely, hypotheses which have never been actually verified in experience, but which work well as explanations and have sufficient facts in their favor to warrant their acceptance as true. Science admits that it knows nothing of the actual causes of evolution. These are beyond its ability to penetrate to. It has simply established beyond all reasonable question the external fact of evolution, and with this, at present, it rests content. It is still seeking the causes of evolution, but admits that it has not found them. Says Professor Osborne, one of the greatest acknowledged authorities on evolution:

In contrast to the unity of opinion on the *law* of evolution, is the wide diversity of opinion on the *causes* of evolution. In fact, the *causes* of the evolution of life are as mysterious as the law of evolution is certain. . . . We do not know the internal causes of evolution, for none of the explanations which have in turn been offered during the last hundred years, satisfies the demands of observation, experiment or reason.*

In view of this confession of ignorance by one of the chief representatives of science regarding the

* *The Origin and Development of Life.* Preface.

real causes of evolution, it would seem that any reasonable and plausible theory of the causal factors of evolution has a good right to be considered as a satisfactory working hypothesis, until science finds out more about the actual causes of evolution. The evolutionary theory of Spiritualism is altogether reasonable; it accords with the known facts as well as any other theory; and it is the only one that is perfectly acceptable to man's higher intuitions and desires.

With the incarnation of the spirit of man in the perfected animal organism, the process of evolution, Spiritualism teaches, is completed and finished. Man is the end and goal of evolution. There will never be a higher type of physical organism developed on the earth than bodily man; and there will never be a higher form of intelligence or mind developed on the earth than that of the self-conscious spirit or reason of man; for spirit or reason is reality itself and there is no higher degree of being anywhere in the universe. Both the body and mind of man may increase and grow in perfection and development, but there will be no higher physical type than man produced, and no higher form of energy than spirit.

The natural and instinctive mind of man has ever believed that man, in his real nature, is different from and superior to, the animals. It has held to this belief even when science, with the plea of superior knowledge, has tried to force on him the conviction that man is merely an animal. But man feels his spirit and knows that, while closely related to the animals and having much of the animal in him, yet he is superior to the animals and an altogether different order of being from them.

To make of man an animal merely is to make him share the fate of all animals, which is ultimate extinction of personality after death. No scientific evolutionist, of the accepted school of evolution, will admit for a moment that man has any life after death. How can he admit it, when he denies the very existence of spirit and makes of man simply an animal on a par with all other animals! We all believe that animals suffer complete extinction of individuality after death; and if man is merely an animal, then certainly we cannot claim anything different for him after death with regard to the survival of his personality. It is this awful consequence of the scientific doctrine of evolution, which "gives us pause," and which makes us withhold our assent to its too materialistic and gloomy conclusion so long as there is any other possible explanation. And the scientific doctrine of the ascent of man from the animals, *with respect to his mind and reason*, is, as we have shown, by no means proved and is not even probable. With respect to the evolution of man's body, with its animal life and animal propensities, we can all happily agree with science, that it came up through and from, the animal kingdom.

Science, of late years, has itself begun to realize clearly the consequences of its too materialistic interpretation of the doctrine of evolution, and it is now making manful efforts to remedy the doctrine and to get away from the too narrow interpretation which Darwin placed upon it. Darwin's hypothesis made God, the human spirit and immortality, all unnecessary hypotheses. But science of more recent

years, has, in various ways, dissented from this view. Science is now endeavoring to interpret evolution in a way that allows for the presence and action of a Divine Being in the process, or in a way at least, that does not exclude this explanation. We now hear of "theistic evolution" or the theory of evolution that regards the Divine Mind as immanent in the process and as constituting the energy, and contributing the plan, by which it is accomplished. We also now hear much of "emergent evolution" or the interpretation of evolution which holds that man's spirit, as a part of the divine spirit, emerges in the evolutionary process.

Both of these new interpretations of evolution indicate the trend of evolution of today, which is to admit the presence of God in the evolutionary process, and to give greater consideration to the spirit or higher mind of man, as a separate and distinct factor in the process of evolution. In this respect, science of today is just beginning to join in with the spiritualistic program of evolution which has taught this new interpretation of evolution for nearly a century.

CHAPTER XIII

SPIRITUALISM AS A RELIGION

THERE has been considerable discussion among writers on Spiritualism as to whether Spiritualism is a religion or not. Some investigators, like Sir Oliver Lodge, who look upon Spiritualism chiefly from the point of view of psychical research, claim that there is nothing particularly religious about it. Such investigators are interested chiefly in the facts of psychical research and have not concerned themselves with the deeper side and literature of Spiritualism. Thus Sir Oliver Lodge, while being one of the world's most renowned spiritualists, holds nevertheless, that the Christian religion is good enough for him.

There are other investigators in Spiritualism, however, of whom Sir A. Conan Doyle may be mentioned as one of the most noted exponents, who claim that Spiritualism is essentially a religion. They claim that it deals particularly with the main ideas of religion, namely, immortality, the existence of God and the spiritual world, and that therefore it should be regarded as definitely a religion.

Which side is right depends upon the point of view from which we regard Spiritualism. If we look upon Spiritualism as consisting simply of the facts of psychical research, then clearly there is nothing

particularly religious about it, except its central idea of the survival of man's personality after death, which is unquestionably a religious idea and the mainspring of all religions. But psychical research is, in the main, a matter of the scientific investigation of facts, and psychical research cannot, of itself, be regarded as a religion.

But to limit Spiritualism to psychical research would be a very great error and would show a complete misunderstanding of the real movement of Spiritualism. Spiritualism, from its very beginning, has been essentially a philosophical and religious movement and it was such long before psychical research interposed itself and sought to guide the movement. Psychical research is but an incidental phase of the movement of Spiritualism, instituted by scientific men to weigh the movement according to their accustomed standards of sense-perception and objective proof; and the general result of this phase of Spiritualism has been to show the complete inability and incompetency of science to deal with the movement. The one principal result of psychical research has been to show that you cannot *prove* a spiritual world by mere sense-perception and objective proof. The things of the spiritual world are arrived at by an entirely different method.

Spiritualism had its very beginning as a religious and philosophical movement. The pioneers of Spiritualism gave little attention to the mere objective facts of Spiritualism. They were interested in the religious and philosophical significance of Spiritualism. Spiritualism opened up to them a new world and gave them actual evidence and proof of a future

life. It was thus regarded as an actual demonstration of the ideas of religion that had before been held to mainly from the point of view of mere faith. The literature of this early period of Spiritualism was almost wholly religious and philosophical in its nature. Those who claim that Spiritualism is not a religion, therefore, simply show themselves ignorant of its vast literature on this subject.

That Spiritualism is a religion is proved by the fact that it appeals so very strongly to the religious consciousness of people. Spiritualism has its philosophical and its scientific sides, but these sides do not appeal to people with anything like the force that the religious side does. Spiritualism has as yet almost no colleges and few scientific institutions; yet it has thousands of churches. This of itself shows that Spiritualism is mainly a religious movement; although it might perhaps be wished that the greater emphasis be placed on the philosophical side. The fact is, however, that the great majority of those who are drawn to Spiritualism are drawn to it chiefly from their interest in the question of life after death; and this is mainly a religious idea. This idea affects the religious centers of the brain rather than the scientific centers, and thus it is that Spiritualism gains its principal following from the religious class of people rather than from the scientific class.

Spiritualism is a religion, therefore, if for no other reason than that it deals particularly with the idea of life after death. This one idea is the central idea in all religions and is mainly the cause of all religious worship. Centering around this one idea, therefore, and purporting to furnish an actual dem-

onstration of it, Spiritualism will ever appeal to the religious consciousness of people inasmuch as they believe that the purported fact of life after death is based upon truth.

But Spiritualism as a religion is of course not confined to this mere idea of life after death. This happens to be simply the most powerful idea which draws the attention of people to Spiritualism. But Spiritualism as a religion is based upon a firm groundwork of religious truths. Spiritualism purports to obtain its knowledge from a higher plane—the spiritual world—and it regards this higher plane as a higher order of knowledge as well as a higher order of existence. Accordingly, Spiritualism really purports to have a superior knowledge regarding the general religious ideas to that which is commonly taught in the orthodox religions. Spiritualism claims that its teachings regarding religion are received from advanced teachers in the spiritual world who are in a position to know these truths and who pass them on down to the human race through the various mediums which it can find suitable for that purpose. Spiritualism, in its wider aspect, treats knowingly of the more abstract religious truths, such as the existence and nature of the Deity, the nature of the human spirit and its relationship to the Divine Spirit, immortality, the spiritual world and so on. Spiritualism as a religion, therefore, must be regarded from this wider viewpoint of general religious knowledge rather than from the mere idea of life after death.

We may set forth the general religious beliefs of Spiritualism in the form of statements as follows:

1. Spiritualism believes in the existence of a Deity, which it defines as Universal Intelligence.
2. Spiritualism believes that all men are incarnations of the divine spirit, and that man in his inmost—his spirit—is essentially Divine. In this respect, “all men are created equal.”
3. Spiritualism believes in a future life for man, holding that when man has completed his life on earth, he then goes to a higher plane of existence, where he continues his life in personal form as before.
4. Spiritualism believes that, in the change of worlds, a man takes his character with him and starts life in the spiritual world exactly where he left off with it in the natural world.
5. Spiritualism believes in a moral law of the universe, which is the laws and principles of the Divine Mind. Man experiences these laws in conscience and in his conception of right and wrong.
6. Spiritualism defines all evil and sin as simply imperfection. There is nothing essentially evil or sinful in the universe.
7. Spiritualism believes in a law of progress in the universe which assures certain and unending progress to every human soul. Every soul will therefore in time unfold all its divine attributes and realize its highest conceptions of perfection.

Such in a general way, is the creed of Spiritualism, and we may now go on to consider these articles of belief separately and in detail. We will start with the first one, concerning the existence and nature of the Deity.

Spiritualism teaches that a Deity exists and that

he is the direct cause and creator of the material universe. Spiritualism interprets this idea of creation, however, as mere formation, since the substance out of which the universe was created existed eternally as part of the Divine Mind, and nothing was actually created. Creation is simply formation, in which a new state or existence is given to that which already existed.

Spiritualism holds that the Deity or God is essentially pure intelligence and that out of this intelligence the universe was created. This pure spirit or pure intelligence or God, according to Spiritualism, created the universe according to fixed laws which were inherent in the spirit or mind itself. These laws are partly made known to us in the discoveries of science regarding the nebular theory. This theory holds that the matter of the universe first existed in a diffused, fiery state, which condition Spiritualism further explains was the result of emanation from a central source. From this diffused, fiery state of matter the various suns and systems of the universe then condensed, according to more or less well-known physical laws. But Spiritualism claims that the Divine Mind was active at all stages of this process, as its immanent force and directive power, and that even at the present time, it sustains the same relation with respect to the universe.

Spiritualism defines the Deity as being infinite and eternal in its nature and as being above the conceptions of time and space. Time and space are forms of thought activity taking place within the Divine Mind and cannot be predicated of the Divine Mind itself. Time and space are real only with re-

spect to phenomena or created things. They are not real with respect to the underlying reality, which gives rise to these phenomena. Still the Divine Mind, as reality, is not less than space and time, but more than space and time. The Divine Mind should not be regarded as non-spacial and non-temporal, for this would make of it practically a nonentity. It should be regarded as super-spacial and super-temporal, and as that which gives rise to these forms by a process of limitation within itself.

The Divine Mind or the Divine Spirit is therefore infinite and above the conceptions of space and time; yet, as associated with the universe, as its creative life and soul, the Divine Mind must have a finite aspect; just as the spirit of man, which lives in and animates his body, has a finite aspect in being limited to the body. Spiritualism teaches that the material universe itself is finite and has its definite limits and boundaries the same as our solar system; and that this larger universe is the body of the Divine Mind, just as man's body is the body to his mind. The Divine Mind, then, dwelling within the material universe, must necessarily have a finite aspect, as limited to and confined within this finite universe. The Divine Spirit, in itself, is infinite and eternal, but in its aspect as connected with the material universe, it is finite.

The difference here may be brought out by making a distinction between the Divine Spirit and the Divine Mind. The Divine Spirit is the absolutely undifferentiated consciousness of God or reality itself. The Divine Mind is the active part of the Divine Spirit, that part which expresses itself in

time and space and in the form of the material universe. And in this latter active aspect, the Divine Mind is finite. The same distinction perhaps obtains in the case of man. Man, in his spirit, is the Divine Spirit or reality itself. But this spirit, in its active aspect as mind, in connection with his organism, is finite. The Divine Spirit is the infinite, undifferentiated principle or consciousness which has many centers of activity or minds. The smallest of these centers that we know anything directly of is the mind of man;* the largest of these centers is the Divine Mind itself, which dwells within and actuates the material universe.

It is not going beyond the limits of the credible to affirm that there is an actual center to the universe, and that the material universe is finite in exactly the same sense that all other material or phenomenal things are finite. The very plan and structure of the solar system shows that the universe is constructed on this general plan. All orderly activity must be from a center and unless we postulate a center of the universe, we cannot reasonably account for the orderly arrangement and motions of the countless solar systems in the universe. On the hypothesis, however, that all revolve around and are controlled by a common center, their harmonious order and motions become readily understandable.

Andrew Jackson Davis, in his clairvoyant revelations, says that there is such a center of the universe, and that this center is a great material sun, within which dwells the spiritual sun or spiritual

* There are, of course, other centers below man, as in the animal and vegetable kingdoms. But these are not self-conscious centers in which spirit functions directly as spirit.

center of consciousness of the Divine Mind. The material sun, says Davis, was first evolved from or created by the spiritual sun, and then from this great material sun, all the other systems in the universe came into being. The material sun, he says, emanated an atmosphere to the extreme limits of the material universe, which atmosphere then condensed into six great circles of suns all arranged in concentric order around the great material sun or center. Our solar system, says Davis, belongs to the fifth great circle of suns, which we get a faint glimpse of in the Milky Way. We reside, therefore, near the outermost boundary of the material universe. The sixth or outermost circle of suns, says Davis, has not yet condensed into solid bodies, but exists as vast cometary bodies encircling space.

Within all this universe, says Davis, and centered as a great spiritual sun at the center of all, is the focal consciousness of the Great Positive Mind. This is the energy which resides within and actuates the whole. Davis expresses his conception of the Divine Mind and of its relation to the universe as follows:

In accordance with the rules of analogical reasoning, it is easy to comprehend what God is, and where and how he lives in the universe. He is the superlative sublimation of all substantial qualities—all essences—all elements—all principles—in the highest concentration of unity; being the very crystallization of all that is refined, pure, everlasting, infinite, unspeakably celestial, eternally bright, grand and harmonious. He resides particularly in the mighty vortical encephalon, or cerebrum, of the inconceivable universe; and generally, he

“Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

The analogy, therefore, which exists between the Divine Mind and the universe and the human mind and the human body is perfectly and legitimately established. For as the human mind is organized on a finite plane, so is the Divine Mind organized on an infinite plane; and just as the seat of human sensation, affection, sentiment, voluntary power, and intelligence, is felt and known to be in the brain,—so are the qualities, essences, principles, omnipotent power and eternal omniscience, deposited in the great vortical sensorium of the universe. (*Great Harmonia*, Vol. II, *The Teacher*, pp. 290–291.)

In another place, Davis defines the great central sun of the universe as follows:

The original, self-existent, omniscient, omnipresent productive power, the soul all existence, is throned in a central sphere, the circumference of which is the boundless universe, and around which the sidereal systems revolve in silent sublimity and harmony. This power is what mankind call Deity, whose attributes are love and wisdom, corresponding with the principles of male and female, positive and negative, creative and sustaining.

The various combined bodies and planetary systems in the universe are a perfect expression of the Great Sun of the Univercoelum. The Great Sun is a perfect expression of the Spiritual Sun within it; and the Spiritual Sun is a perfect expression of the Divine Mind, Love or Essence. The Spiritual Sun is thus the center and cause of all material things. It is a radiating sphere or atmosphere of the Great Eternal Cause, an aroma, a garment of the more interior essence—the Divine Creative Soul. The material universe is the perfect representation of the spiritual universe, in which nothing exists but which is everlasting and infinite. The whole material system is the body of the Creative Soul, and the spiritual essence has unfolded and manifested itself

in a material form. This form is the order and wisdom of the Divine Mind.

Light and love constituted the first developments of the spiritual sun, and that was light and love inconceivable, which became illuminated space itself. Yet space is not limited, neither could it transcend the expansive illuminations of the great spiritual sun. When the universe was completed, order and form reigned omnipresent throughout the whole univercoelum. Such was the grant and stupendous development of the great spiritual sun,—this having developed the material sun and this the expanded universe. So therefore—far and beyond the countless constellations—throbs the heart of life and animation. Its pulses flow to the circumference of all planetary existence. This Heart is God, the center of all that is. . . .

The great vortex of celestial intelligence—nucleus of omnipotence, center of love, flower of wisdom—is the irresistible magnet which draws upward the human soul. It is the Sensorium of the Divine Mind, the central spring of all action and vitality, the fount of magnificence and perfection. He lives through all things, but more especially in the great spiritual sphere or sun of the universe, which is therefore the body of God and a complete representation, or bold and clear expression, of the interior Divine Mind, even as the human form is an express likeness of the quality of its interior soul.

From the proposition that the Divine Mind is the soul of the universe and from the other proposition that the universe is finite, it necessarily follows, as we have already said, that the Divine Mind must have a finite aspect, that is, its activity and principles of perception must be limited to the finite universe. Beyond the finite universe, of course, extends the infinite undifferentiated mind or spirit of God, to which actual space or limitation cannot be

predicated. In this aspect the Divine Mind is infinite. But as connected with the finite universe and as acting in an organized way from a center, the Divine Mind must be regarded as finite. According to accepted metaphysical principles, moreover, the very existence of other minds in the universe which maintain their individuality and are not absorbed in the Divine mind, would of itself make of the Divine Mind finite. One other finite mind in the universe which maintains its identity and is not absorbed by the Divine Mind would, of itself, make of the Divine Mind finite.

Now, this idea of a finite aspect to the Divine Mind has very great practical significance with respect to our conception of the Deity; for, by conceiving of the Divine Mind under a finite aspect, and as an organized principle acting from a definite center in space, we thereby lay the basis for the conception of the Divine Mind as a Person—that is, as containing within itself the principles of personality. Unless the Divine Mind were an organized principle, connected with the universe in a bodily way, then it could not be regarded in any sense as a person. It would be simply an impersonal undifferentiated consciousness, with many finite human centers of consciousness, but with no principal center or means of expression of its own. The Divine Spirit, in this case, would be out of all direct relationship to human life and would mean nothing more to us than the unintelligent substance of materialistic philosophy. But when this infinite consciousness is conceived as organized and acting from a point in space and as animating the material universe, in the same way

that man's mind animates his body, then this infinite consciousness takes on a finite and personal aspect. Through its center of consciousness it perceives us, even as we perceive things, and by means of this perception and by its recognition of us as separate minds offset against its own, the Divine Mind must therefore realize itself as a Person.

A. J. Davis gives a clear expression of this idea of the Personality of the Divinity in the following:

There is no absolute skepticism in the human soul with regard to a Great First Cause; but there is existing much doubt as to the personality and separate consciousness of this formative principle; therefore, these revealments are designed to dissipate this wide-extending and painful skepticism by furnishing a philosophical conception of the Infinite, based upon the relation of cause and effect, between the finite and the Infinite. And when I speak of the definite location and eternal fixedness of the Infinite Principle, I intend to impart the impression that the Cerebrum and Cerebellum, or Brain of the universe, is established eternally and unchangeably in the Great Center of all existences. If the Deity had no personality of consciousness, it would then be positively impossible for him to realize any existence whatever. It is only by contrast and dissimilarity that we know of our own individuality of character. The reader feels his personal existence, because he can compare himself—his habits, feelings, impulses, inclinations, etc.—with the innumerable dissimilar objects and individualities which surround him in the vast panorama of life and animation. Indeed, were it not for these countless varieties, he could not realize any definite and satisfactory identity of existence. So with the Infinite principle—God: He cannot realize any existence unless there exists something finite, something less comprehensive and glorious,

by which a positive contrast can be drawn and experienced. (*The Teacher*, pp. 287-288.)

And again, he says:

God's spirit lives, therefore, in and through all material and spiritual existences—just as the spirit of man permeates and pervades every bone, muscle, nerve, membrane, tissue, fluid, element, etc., which enter into the organism of his material system. Yet every man feels himself more in head than in his hands or feet; so with Deity. Although he is conscious of living in the universal compound, in the plant, in the animal, in the human soul, in the innumerable suns of immensity, and in the countless spheres of seraphic grandeur and ineffable perfection, yet he realizes a local personal consciousness—in the great encephalon of the boundless Univercoelum. (*The Teacher*, p. 290.)

The conception of the finite aspect and personality of the divine principle brings this principle within the scope of human life and makes it possible that man can sustain some kind of relationship with the Divine. In this conception, the Divine becomes an actual Father to us and the real ruler of the universe. And if we accept the testimony of some of the great seers of the world, Jesus, Gautama, Plato, Mohammed, Swedenborg, Boehme and A. J. Davis, it is possible for mankind so to elevate their minds as to come partly within the sphere of this Divine Mind and directly to commune with it and to realize something of its perfection and truth. It was doubtless from such an actually experienced sense of communion with the Divine and a conscious harmonizing of his own will with that of the Divine that Jesus could say "I and my Father are one." All the others of those mentioned have given testimony to some

form of actually experienced communion with the Divine.

The next article of the spiritualistic creed which we may consider is that which affirms the universal incarnation of the divine spirit in man.

Spiritualism holds that the principle of spirit which exists in all men is essentially divine, as being a part of the Universal Spirit or God. In this sense, therefore, as an incarnation of the divine spirit, every man is God himself, manifesting in a finite human form. The greatness and divine attributes of this inner principle of spirit, man does not yet realize, because the spiritual attributes are obscured by the body of matter. But when the outer covering of the spirit, or the body, falls away, then man will be able to consciously realize and to experience his divine nature.

In this conception of the divinity of man, Spiritualism admits no difference or degree in principle. All men are incarnations of the divine principle and all men are equally divine. All are sons of God and none is a chosen one. One man may have a greater development of the spiritual principle than another; but in the *principle* of spirit, all men are equal. There is no difference or distinction in the principle involved. This is the meaning of the so often misunderstood sentence incorporated in the American Declaration of Independence that "All men are created equal." Men may differ in the matter of their temperaments, knowledge, wisdom and worldly possessions; but in the possession of the principle of spirit, all men are equal.

All the different religions of the earth have had,

at different times, what they regarded as special incarnations of the Divinity. There has been any number of incarnations of the Divine or Buddhas in the Buddhist and other religions of the East, and these religions do not hesitate to have a plurality of incarnations at one time. The Christian religion admits, however, of only one incarnation, that of Christ, and the Mohammedan religion is content with a single prophet of the Divine or Mohammed. It is, of course, easy to see how this exaltation of particular individuals is brought about. It is brought about simply by the comparison of the individual, with respect to his mental and spiritual characteristics, with those about him. If his mental and spiritual characteristics are so far above those of his fellows as to make him stand out as a distinctive and remarkable character, then he is elevated to the category of a god. The particular individual, perhaps, expresses in himself all that the people understand of the idea of God, and they thus invest him with this character.

Spiritualism says that Christ was divine, but only in the sense that all other men are divine. Certainly Christ himself never believed or taught that he was a *special* incarnation of the Divinity. From what meagre records we have of his teachings, it appears that he well understood the divine nature of the human spirit, and realized to some extent this divinity in his own person; but he never arrogated to himself any special divinity. He taught that all men were sons of God and he regarded all men as his brothers; and he recognized the potential greatness and divinity in all men when he said "Greater works than I

do shall ye do." Spiritualism believes that the interests of truth consist not in the debasing of humanity in order to glorify Christ, which certainly Christ himself would not have desired; but rather, in the elevation and glorification of humanity, of which Christ is a member and in which glorification he may share.

The third article of the spiritualistic "creed" which we have outlined is that of the immortality of the soul. Spiritualism teaches a future life for man, holding that when man has completed his life on earth, he then goes to a higher sphere of existence, where he continues his life in personal form as before.

This idea, of course, constitutes the central doctrine of Spiritualism and is regarded by Spiritualism as demonstrated both objectively and subjectively, both by facts and by philosophical principles. Mere survival of death, does not, of course, of itself constitute immortality; for it is conceivable that the spirit of man, after surviving the immediate change called death, might cease to exist at some time in its life in the spheres. But this is not a valid objection; for immortality does not depend merely upon the survival of bodily death, but has its basis in the spirit itself, which is above all time and space and consequently eternal. The spiritual body, which the spirit carries with it in its life through the spheres, must also be imperishable and eternal, since the spirit is never without a body.

Christianity professes to believe in a life after death, but it is a very vague and unconsoling belief, depending for its evidence entirely on the physically

bodily resurrection of one individual, Christ; and since this individual is regarded as supernatural and as being in an entirely different category from the rest of the race, therefore, there is little ground for believing that the rest of the race can share in his experiences. According to Christianity, Christ came into the world differently from anyone else and departed from it in a way differently from anyone else; that is, he achieved an immediate bodily resurrection which others, so it teaches, can achieve only at the end of time. Based solely upon his experiences therefore, and according to Christian teachings, there is little ground for believing that the rest of the race will ever experience any resurrection or immortality.

To hinge the immortality of the whole race on the reported resurrection of one individual—and that individual in a category different from the rest of us—is to hinge it on a very weak support. No wonder such evidence is altogether disregarded by the individual when death knocks at his door and takes away his loved one. He gets very little consolation for ever seeing such a one again from the story of the physical resurrection of Christ. Death, to the mind of the average Christian, is an absolute and irretrievable calamity.

How much more beautiful and philosophically true is the belief that in death the individual simply changes his state of being, divesting himself of his outer garment, or the body, and then continues to live on in a new and more beautiful body, in which are retained all his personal traits and characteristics. This truth, when it is philosophically and sci-

entifically accepted by the race, will be the most desirable and appreciated of all the truths that ever came to mankind, and it will completely rob death of its sting. The philosophically minded spiritualist, fortified in this belief, does not look upon death as a calamity. He does not mourn and feel inconsolable at the death of a friend or relative, as the orthodox religionist does. His mind is perfectly at ease regarding the matter and he sees no reason for inner grief or outward display of it. The soul that has gone has simply entered into a better and brighter sphere of existence; and for this, it is more proper to rejoice than to be sad.

The next article of the spiritualistic creed, as we have outlined it, relates to the immediate state of man after death, and has a bearing upon the Christian doctrine of rewards and punishments in the next world and upon the ideas of heaven and hell.

Spiritualism teaches that a man in the next life is essentially the same man he was in this life, with all his personal characteristics and good and evil qualities. Death in no wise changes the real character of a man. Death relates merely to the external form. The real man—the spirit and mind of the individual, together with his spiritual body—remain exactly the same as they were before death, with all his faults, characteristics and virtues.

From this, it follows that the only rewards or punishments which a man receives in the next world for the deeds done in this world are those which are contained in the character and mental constitution of the individual himself, as a natural result of the deeds done. If the deeds were good, he receives

the reward for them, in the next world, even as in this world, in the excellence of character which naturally results from good deeds. If the deeds were bad, the individual is punished for them by reaping an imperfect and evil character in the spirit world, even such as he would reap from evil deeds in this world. "As ye sow, so ye reap," is interpreted by Spiritualism as extending over into the spiritual world, with respect to the deeds of man done here in the body.

There is no angry or wrathful God to sit upon and judge man's deeds after the death of the body, and no external punishments to be imposed for man's misdeeds in the body. The only judge of a man's worthiness or unworthiness in the next world is his own mind and conscience, which, like a real judge, effectually condemns or rewards him for the deeds done in the body. No judge, however, could more effectually judge a man in the spirit world than his own conscience and the effects of his deeds upon his own character and spiritual constitution. The realization of unworthiness, and the imperfect and badly formed constitution which result from crimes committed, debar the individual in the spirit world from the society of the good and happy, and force him to seek association on his level, with minds of like imperfection and evil propensities with his own. In this state, he leads a life of misery until, by progression, he overcomes his evil propensities and is able to associate with minds of a higher nature.

This is the meaning of planes or spheres in Spiritualism. Planes or spheres are simply the natural associations of persons of like minds and interests in

the spirit world. The higher spheres and planes we may call "heavens," while the lower and imperfect ones, in which are grouped all the imperfect and evil members of the spirit world, we may call "hells." But these two terms represent simply two degrees or extremes of mental development and progression; and the lower spheres of the spirit world are unlike the "hell" of the Christians in being simply a temporary state in which the spirit learns to overcome its imperfections and thus to advance into the higher realms. Says a spiritualist writer on this point: "Few spirits remain very long within the first sphere, for they are constantly being snatched as brands from the burning and as constantly being replaced by others who are always arriving from earth. None is so low that time does not retrieve them." *

Spiritualism regards all evil as simply imperfection and holds that there is nothing essentially evil or sinful in the universe. All so-called evil will ultimately be resolved into good. And as there is nothing essentially evil, so there is nothing essentially sinful. Man may make mistakes and commit sins in the sense of acting counter to and violating the divine law; but this is not the result of his sinful or evil nature, but the result of imperfection and ignorance. When these are removed, evil and sin are also removed.

Spiritualism believes that man is essentially good in his nature and has no original, or other kind of sins, to atone for, except those which he commits through ignorance and the results of which he pays for in the immediate effects on his own character.

* Carlyle Petersilia, in *Letters from the Spirit World*.

Spiritualism does not believe that man is "lost" or that there exists any necessity for his being "saved." These are all man-made doctrines. The idea of getting into heaven, and of escaping the natural penalty for one's misdeeds, by subscribing to some creed or belief, such as acknowledging Christ to be our Lord and Savior, Spiritualism regards as perfectly meaningless. All men get into "heaven" or the spirit world, equally well, no matter what they believe, for it is a law of nature that all men shall go to the spirit world after death irrespective of their beliefs, and that when arrived there, they shall take their places in the "mansions of heaven" according to their inherent goodness or badness, and without regard to any of their particular beliefs, except of course, inasmuch as these beliefs themselves have a direct effect upon their character. Subscribing to any form of creeds in order to be saved is, therefore, perfectly meaningless. No one is lost and no one has to be saved. Says a spirit from the spirit world, writing back through a medium, regarding the effect of the belief in a creed upon his status in the spirit world:

I learned, friend Peebles, that souls are saved neither by the cross nor by creeds; neither by uttered prayers nor professions; but by just, pure and upright lives. Episcopalianism did me no good whatever. The afflicted that I had helped, the sorrowing that I encouraged, the poor that I relieved—these were the good angels that flocked around me, welcoming me to the home of immortality.*

* From a communication by a Dr. Jeachris, received by Dr. J. M. Peebles through a medium, and included in his book, *Immortality and our Employments Hereafter*.

Spiritualism, of course, believes in a moral law, which it defines as the divine law of the universe and which it regards as operative in every organized body, including the organism and soul of man. In nature below man, this law is manifested in instinct and in insentient desire; but in the mind of man this law is perceived consciously and is what we experience as conscience and the sense of right and wrong. This moral law is the will of God, which wells up in all organized beings and urges them on to development and perfection.

This moral law is not something apart from man—not a law imposed from without—but is the inherent desire and purpose of the spirit itself, which, in another sense, is God himself. Consciously to recognize these inherent ideas and purposes of the spirit and to act in conformity with them is to come into a consciousness of that which Christ experienced when he said “I and my Father are one.” He meant that both minds for the time being realized the same purpose. Prophets are able to prophesy correctly because their minds, coming in conjunction with the mind of the universe, are able partly to perceive and to realize the purposes and designs of Deity. The mind of man is constituted of these divine principles, and in their operation, in conscience and in the perception of right and wrong, he consciously works in conformity with the great moral law of the universe. Spiritualism believes with Christianity that one of the best expressions of the moral law yet formulated is contained in the Golden Rule of Jesus. “Do ye unto others as ye would that they should do unto you.”

This brings us to the last of the articles of the spiritualistic "creed" which we have outlined, namely, The Law of Progress. The law of progress has a definitely religious significance as well as a philosophical one, and for that reason should be considered here.

The law of progress is one of the grandest truths of all Spiritualism. Other philosophies, of course, teach the law of progress in some form, but not in the way Spiritualism teaches it. Spiritualism regards the law of progress as a definite and actual law in the universe which invariably carries all things to higher stations of development and perfection. In its ultimate nature, this law of progress is simply an expression of the will and purpose of God.

The law of progress, according to Spiritualism, is universal and is contained in the very structure of all organisms, as their inherent creative activity and soul. Every organism and every person, therefore, is bound to progress, for progression is simply the working out and accomplishment of its inherent purpose and destiny. Every organism in nature, according to Spiritualism (and also according to Plato) is at bottom the embodiment and expression of a divine idea, which, as an intelligent, active creative center of divine force, is ever seeking to give external expression to its inner creative energy and purpose. Says A. J. Davis:

Every organism, little or great, is the owner of all the potential causes, and all the innate capabilities, necessary to the perfect fulfillment of all the uses and ends of its

existence.* The fulfillment of these innate purposes and desires constitutes the law of progress.

It is necessary that the seed should germinate and bring forth the perfected plant, because all this was contained in an ideal form in the seed. The perfected plant is simply the expression of the purposeful forces contained in the seed. And, in the same way, it is necessary for the human soul to grow and expand and to develop its latent potentialities, because, in doing this, it is simply giving expression to the intelligent forces and desires inherent in it. The Divine Mind has endowed all organisms in Nature with the necessary creative power to bring to fulfillment, and to realize, the idea or purpose inherent in them; and there is no reason to believe that he has made any exception in the case of the human soul. Like all other organisms in Nature, therefore, the human soul must ever progress until it unfolds all the divine attributes and potentialities inherent within it.

The law of progress with respect to human beings, Spiritualism teaches, has its empirical demonstration in the millions and billions of human beings who, having lived on earth and died have passed on to higher stations of being in the spirit world. The earth life was the elementary life—the kindergarten of human experience, and having progressed through this, the next stage was the lower† spheres of the spirit world. But here the law of progress

* *Beyond the Valley.*

† Not necessarily the lowest, to begin with. Spiritualism teaches that all normally developed and intelligent people go direct to the Third Sphere or higher on their advent into the spirit world.

and development is still operative, and in accordance with it, man then begins his climb up through the higher spheres, until he reaches points so sublime that all semblance to earthly imperfection passes away. There is an orderly procession of spirits from the lower to the higher spheres of spirit life, and though the process may be long, in the cases of some individuals, and they may have to spend a considerable time in the lower spheres, still there is an inevitable progress in time and ultimately all the lower spheres of spirit life are emptied into the higher spheres. In this orderly procession from the lower to the higher spheres, Spiritualism finds its actual demonstration and certainty of the law of progress.

Such, in general outline, are the main ideas of the religion of Spiritualism; and the comment which might be made upon them is that they preserve all that is good and desirable in the orthodox Christian religion, while rejecting all that is bad and undesirable. The religion of Spiritualism is truly one that frees the soul from the bondages of error and superstition and leads it into the light.

We will close this chapter by appending the Spiritualists' Declaration of Principles, as adopted by the National Spiritualist Association of America.

DECLARATION OF PRINCIPLES

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.

4. We affirm that the existence and personal identity of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.

8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

"Spiritualism is a science" because it investigates, analyzes and classifies facts and manifestations, demonstrated from the spirit side of life.

"Spiritualism is a philosophy" because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.

"Spiritualism is a religion" because it strives to understand and to comply with the Physical, Mental and Spiritual Laws of Nature, which are the laws of God.

CHAPTER XIV

CONCLUSION

THE FUTURE OF SPIRITUALISM—ITS PLACE IN THE WORLD—INDEPENDENT DEVELO- PMENT VERSUS MEDIUMSHIP

THE final question now presents itself, What is the future of Spiritualism and what is its place in the world? Let us consider the second part of this question first, What is the place of Spiritualism in the world?

There can be no real question as to the actual benefit of the truths of Spiritualism to the world. Its central teaching, that man survives the change called death and carries his character with him to the spiritual world, cannot be regarded as other than a momentous and wonderful discovery for the race. It gives meaning and purpose to life, and shows that our life's purpose is not confined to this earth, but that we simply start our life here and continue it, with the benefits and knowledge we have gained, in a superior state of existence. This realization, that we are not really creatures of a day, whose lives consist simply in eating and drinking and the more insignificant pleasures of life, but that we have an endless and immortal destiny—this realization is the greatest thing that can come to any man,

and it at once transforms a barren materialism into a life of hope and gladness. No one can adequately reckon the importance, to a really intellectual and spiritual nature, of the realization of immortal life and of the joys and beatifications which go with it. To the man of the world, however, whose sole interests are with the affairs of this plane, it must be admitted that the idea of a life after death does not have any such very great importance.

Spiritualism, as a philosophical and scientific demonstration of a future life, cannot therefore, be regarded as other than beneficial to the race. On this point, there is little ground for argument. But there is, and has been, considerable argument over the method of Spiritualism, that is, over Spiritualism as a method of knowledge.

The chief method of Spiritualism in obtaining its knowledge is by agencies which are entirely outside of and independent of, the mind of the individual receiving the knowledge, that is, by passive mediumship. In this process, the mind of the recipient is more or less passive or negative, and does not itself aid in any way in obtaining or producing the knowledge. In such forms of mediumship, the mind becomes simply an empty receptacle, as it were, into which anything might be poured that the communicating intelligence desires. Such a method of obtaining knowledge obviously places all initiative and responsibility in the mind of the communicating spirit and makes of the mind of the recipient a more or less negligible quantity.

The objection that has been made to this form of entirely passive mediumship—which again, may

be called abnormal mediumship, since, in the process, the mind obtains its knowledge by abnormal means—is that it is not the best method for the intellectual growth and development of the individual. In fact, it is contended that this method of passive mediumship, in which the mind looks to some other mind entirely for its knowledge, and accepts it uncritically, is altogether against the intellectual growth and development of the individual. The individual, like all other organisms in Nature, must grow and develop by his own efforts and not by those of someone else. The great use of knowledge on this material plane is not so much the knowledge itself, as the mental exercise and activity involved in obtaining it. By its independent search for knowledge, the mind develops its own powers and capabilities and thus assists in the growth and development of the individual, which is the real purpose of life on this plane. Accordingly, any method of knowledge which gives to man knowledge ready-made and in which he himself does not assist in the making, cannot be regarded as conducive to individual well-being or as desirable for the race.

To a large extent, the validity of this objection to the method of Spiritualism must be admitted. Passive or abnormal mediumship, in which the mind and will of the medium are subordinated to the mind and will of someone else, whether a spirit or someone on earth, cannot be regarded as a *final* method of obtaining knowledge or as an altogether desirable one. The real and proper method of obtaining knowledge is unquestionably by the independent powers of the mind itself—by the exercise and de-

velopment of these powers, so that the mind may for itself contact the higher spheres of knowledge and thus gain its knowledge in a natural way. It may benefit from the inspirations and imparted knowledge from advanced spirits in the spirit world, but these will come to the mind in an entirely normal way and will be subject to the critical supervision and conscious judgment of the mind receiving the knowledge. Conscious and inspirational mediumship would thus take the place of passive or abnormal mediumship.

Spiritualism itself admits the truth of all this and agrees that abnormal mediumship is not a final form of mediumship or the most desirable one. But it answers that this form of mediumship is, with few exceptions, the only one available to the race at present, and as such, we must make use of it for what it is worth. The race has not yet developed its mental powers to a point where it can actively and consciously contact the spiritual world from its own efforts alone, but must rely rather upon the efforts of the superior minds of the spiritual world, efforts initiated from their point of vantage. In the absence of the higher forms of mediumship and intellectual development, therefore, we must make use of the less desirable forms of passive or abnormal mediumship, until the higher forms of spiritual development make themselves known.

The proper form of mediumship is for the mind to develop its powers so that it can consciously contact the spirit world and thus consciously acquire its knowledge in response to its mental demands.

The initiative for knowledge should be from this side and not from the other side, the spirit world. We should go to the spirit world rather than require that the spirit world first come to us. Supply, in response to demand, is everywhere the law in the universe. Says W. T. Stead, in his posthumous work communicated from the spirit world, entitled *Communicating with the Spirit World*:

Mediums are really only mediocre interpreters for the spirits, a casual means by which they are obliged to help themselves while awaiting something better—that is to say, until the spiritual senses which ought to complete the physical senses have further developed themselves in human beings. It is abnormal that the deceased should have to come back to the physical, as they are obliged to, when manifesting themselves to you. The souls of the dead, excepting in the first period that follows death, have nothing to do with earth directly, as their spiritual evolution draws them far away from that lower circle where humanity struggles.

It is man who ought to go to the spirits by developing in himself his spiritual faculties. You are all capable of this development. You have embryos of spiritual faculties whose actions result in intuitions, inspirations and impulses, the origin of which you do not know how to trace, for you immerse yourself in your physical body and live only for it, and you do not often take note of your soul. . . . Your soul would be more responsive if you occupied yourself more with it, and the dead would manifest themselves better to you. (p. 18.)

Passive or abnormal mediumship is but the first step in Spiritualism, the beginning stage of something higher to come. It serves to give us a knowledge of the spiritual world which perhaps we could

not, at present, gain in any other way, and in this respect, passive mediumship must be regarded as a very great good. But it is merely a transitory stage of mental development, and should not be regarded as a final one. The knowledge which we get through abnormal mediumship is unquestionably of great use and value; but the method by which it is received, involving the subordination of the will of the medium to the will of someone else—a spirit, is not conducive to the mental growth and development of the individual and cannot therefore be regarded as a final mode of obtaining knowledge. It is true that it is the medium who usually sacrifices his time and efforts in this work, with only indirect benefits, and that other persons may benefit by the results of his work; but this does not change the general fact that such abnormal mediumship is not a natural and proper mode of mental activity, but an abnormal and unnatural one and, as such, it cannot be regarded as a finality in the mental development of the race.

It must not be supposed, however, that all mediumship is of the passive or abnormal kind. Passive or abnormal mediumship is strictly where the mind and personality of the medium are supplanted by the mind and personality of a spirit, so that the personality of the medium plays no part in the production of the knowledge. Practically all the forms of trance mediumship are of this nature, and necessarily so, since the trance itself means the withdrawal of the personality of the medium from conscious control of the organism. But there are many other phases of mediumship which do not

require this surrender of personality and in which the mind of the medium retains complete control over the organism. In such forms of mediumship, the mind simply receives its ideas or knowledge telepathically from the spirit world and can critically view and make use of this knowledge the same as any one else. In the higher forms of mediumship, all such mental activity becomes simply of the nature of inspiration or spiritual impression. All such voluntary and conscious phases of mediumship can, of course, be regarded as higher developments of the mind, due to the particular sensitiveness of certain of its faculties; and such forms of mediumship can be regarded as foreshadowing the higher forms of mental development which are to come.

The mediumship of the future, we may believe, will be of this purely voluntary and conscious nature, without any suppression or subordination of the personality of the medium, but rather with an expansion of the personality and a development of the active powers of the mind. Mediumship in such cases will mean simply the development of the mind and spiritual powers of the individual and will not signify, in any way, abnormality and negativeness, as it does in many of the forms of mediumship of today. The mediumship of the future will be a conscious communion and intercourse between the minds of earth and the celestial inhabitants, brought about by the greater sensitiveness and growth of the human brain, which will render it responsive to the breathings from the higher spheres. People with developed and sensitive minds will thus be able to commune with the inhabitants of the spirit world,

through the established laws of mental intercourse, even as they now commune with each other on the natural plane by vocal intercourse.

It must not be supposed, however, that mediumship itself, in even its highest forms, is the final goal of mental development or that we must gain all our knowledge of the superior world directly from spirits. To suppose this would be a very great error, although it is one which is frequently met with in the ranks of Spiritualism. Many spiritualists, through constant acquaintance with the facts of spiritual intercourse, have come to believe that all knowledge worth while must come from spirits and through mediums, and they thus discount entirely the natural activities of the mind *and its ability to arrive at truth by itself and without the aid of spirits.* But this is, as the great seer A. J. Davis was wont to protest, to "reject the cornerstone of the building" which is reason and the spirit of man itself, which has ample faculties within itself to arrive at truth without the assistance of any foreign agency. Reason and our own mental powers must be relied on as primary, said Davis, and spirits and the facts of spiritual intercourse may then be admitted as secondary and to be used by reason. But on no account are the mere facts and communications of Spiritualism to take the place of reason or of the mind's ability to arrive at truth by itself. Davis, it will be remembered, gained his knowledge of the spiritual world by direct spiritual perception or by the illumination of his mind, by which he was able directly to perceive the spirit world and to obtain knowledge from it. He gained his

knowledge independently of spirits, and the illumination and development of mind which he enjoyed in obtaining his knowledge, he said it was possible for all men to possess. Independent development and the natural growth and unfoldment of the powers of the human mind were the keynote to Davis's philosophy and, while fully admitting the use and value of spiritual communications, yet he always held that these were secondary and that the mind of the individual itself must be relied upon for real growth and advancement.

In his *Principles of Nature and Nature's Divine Revelations*, the first, and by many regarded as his greatest work, written in his superior state of mental illumination, Davis expressly states; "My information is not derived from any *persons* that exist in the sphere into which my mind enters, but is the result of a Law of truth, emanating from the Great Positive Mind, and pervading all spheres of existence. By this truth is attracted to, and is received by, the mind." And again in the same work he says, "I am not impelled or impressed by the thoughts or feelings of a foreign person." And again, in the same work, he says "When I pass off into the independent state of clairvoyance to receive impressions, . . . I do not have any counsellor or informer, but I receive the reality of what I request."

These quotations are presented here to show how it is possible for the mind to obtain knowledge of the spiritual world by its own inherent and developed powers and independently of any spirits or particular agencies in the spirit world. In view of these quotations from Davis's book as to how he obtained

his knowledge, does it not seem almost unaccountable how Sir A. Conan Doyle, who is familiar with Davis's works and a great admirer of his philosophy, could say in his *History of Spiritualism*, "Is it not a feasible hypothesis that the power which controlled Davis was actually Swedenborg?" Such a suggestion illustrates, in its very worst form, exactly what we are here speaking against; namely, the tendency to limit all knowledge of the superior world and of superior realities to that which comes from spirits. It tends to render of no account the mind of the individual itself, by making of its simply a passive receptacle, and places all responsibility, all activity and all initiative in the mind of a foreign person,—a spirit. True Spiritualism, in its best form, does not, and should not, teach this. It teaches that man should first rely upon the sovereign powers of his own mind and endeavor to obtain truth by the exercise and development of his mental faculties. In this effort, the communications and knowledge from spirits can help and can greatly help; but they must never be regarded as primary in the sense that the mind should suspend its own efforts after truth and look entirely to spirits for it. If anything could have angered the Seer, A. J. Davis, it would have been this suggestion of Conan Doyle's that he, Davis, was controlled by Swedenborg; especially since Davis took so very great pains during his life to point out time and time again, that the matter contained in his works was in no wise communicated to him by spirits.

The point we are trying to make here is that independent development is the great goal of mental

activity and not mere mediumship. Mediumship, as meaning intercourse with persons or spirits in the spirit world is at best but a secondary means of obtaining knowledge. It can never be primary. The primary mode of obtaining knowledge is by the mind itself through its own independent activities and independent of any spirits or persons. The properly developed mind penetrates into the spirit world and perceives things and truth for itself, independently of any persons or spirits. It may make use of spiritual counsel and intercourse, but it is not limited to them, any more than the minds of earth are limited to the advice and counsel from other minds. The developed and expanded mind perceives truth and the things of the superior world according to the superior laws of mind and by contact with the Universal Mind, the great mental reservoir of the universe. It perceives truth in the same way that spirits perceive it and from the same source.

It is this superior and independent mental development which (we may believe), is to be the heritage of the race in time to come, and not mere mediumship. Mediumship will be a secondary feature incorporated in it; for the minds of earth will always be desirous of obtaining the counsel and teachings of the higher minds of the spirit world, though they will not be bound by, or confined to, them. The mental state of the future will be Seership, in which the mind is able to contact the higher planes of thought directly and thus gain experience and knowledge for itself, irrespective of any spirits or persons.

Already the race has provided us some notable

examples of this developed state of mind. Brahma, Plato, Buddha, Mohammed, Jesus, Boehme, Swedenborg and in our own time, Andrew Jackson Davis, are all examples of this independently developed state of mind, known as Seership. They were all able to contact the spiritual world directly and to gain knowledge from it without the intermediary of spirits. Their minds had developed to the status of the spirits themselves, and they could perceive the realities and truths of the spirit world, in the same way that the spirits could.

Such a state of mental development is, of course, afar off in the future of the race and can only be looked forward to dimly as an objective. Yet these seers tell us plainly that such is the natural course of mental development for the race, and we may well believe it. Says A. J. Davis of this superior state of mental development which he enjoyed, and by means of which he produced his works:

It is good to know that this state is to all men obtainable. It is also good to know that interior sight is no *gift* which can be lost—is nothing merely bestowed upon the soul—but is a spontaneous result or manifestation of the harmonious mind; it is an inevitable development of the soul's indestructible and unchangeable energies; but the development of these sublime powers, this side of the spirit-land, depends upon the favorableness of the hereditary predisposition of the individual, upon his habits, his social situation, moral state and upon the strength and purity of his soul's aspirations.*

From this, it follows that Spiritualism, in its practical aspect as mere intercourse with spirits,

* *The Physician*, p. 207.

can never be a finality as a method of knowledge for the race. It must always be secondary, as one of the means of obtaining knowledge, but not a final method in itself. To require that the mind gain all its knowledge of the superior world entirely from spirits and through mediums, would be to cramp the mind and make it dependent upon a foreign authority of knowledge rather than upon itself. The natural activities of the mind itself are the only final method of knowledge, and reason is its only final standard.

Notwithstanding all this, however, we may well believe that mediumship must, and will, play an important part in the development of the race. It will come to be recognized as one of our great instrumentalities of knowledge—a means by which we can call upon and make use of the higher knowledge and teachings of advanced spirits in the spirit world. And the use of this to the race, when the race shall have come to a position to appreciate it, will be beyond all possibility of estimation.

The mediumship of the future will be the higher phases of mediumship, in which the mind can consciously commune with the spirits of the superior world and obtain knowledge from it. The abnormal and involuntary phases of mediumship will be entirely done away with. Even now these abnormal phases of mediumship are passing away from the public and in a few years there will be none of them to be found anywhere. Only the higher voluntary and conscious phases of mediumship will then be cultivated. The day of abnormality in mediumship is fast drawing to a close. It has been

useful as a means of calling attention to the facts of a future life, which perhaps at the present time, could not be made known otherwise. But the method was too incomplete and faulty to be continued indefinitely. It was permissible only as a forerunner of something better.

Frederick Myers, in a message from the spirit world received by Miss Juliet Goodenow and published by her in the little book, *Vanishing Night*, thus expresses his opinion concerning abnormal mediumship and the mediumship of the future. The title chapter of the communication from which we quote, is, The New Era of Psychic Research. It is as follows:

Today we have reached a new era in the field of discovery. Hitherto the way has been veiled. There has been little written in the light of the revealed consciousness under normal conditions. Abnormality has had its night; its province must cease with the ushering in of a new day in the full glare of the noon tide sun. There must not be employed the abnormal, the supernormal, the subnormal consciousness; the pendulum of consciousness has been swinging far into the midnight and far out of poise beyond the daylight, in the endeavor to establish equilibrium. At last equilibrium is established and the safe route from the upper sphere to the lower sphere accomplished.

The traveler who employs this route will not be startled by the dim appearance of shadows lurking to intercept him or to thwart his efforts—for in his future investigations he will employ only the normal agency of that law developed within himself by the enlargement of cell-capacity.

As time hastens on toward futurity, the tenuity of the atmosphere will become more in accord with that of the lower plane, because of the influx of thought vibration in-

vading new channels of the dense atmosphere. This is the inevitable result.

As the world is suffering today through discord and hate, plunging through space out of its regular line of travel, so will the future see the two spheres, the upper and the lower, bound in one atmosphere, one heaven, one earth, re-united through harmony and love. Then shall men see face to face, even as we are seen.

You will observe that the cultivation of the occult forces within you are unnecessary to the enlightenment of the coming age. The brain herein employed [in the lower occult phases] becomes dull to the finer vibrations; having attached itself to the abnormal atmospheric conditions, it received false impressions, unreliable. Some phenomena have been attained by the forced intermingling of atmospheres—but the results are highly injurious to those who bring about such results and for no special gain save that of morbid curiosity.*

Therefore, I urge the student of life seeking after Truth, to avoid obtaining it in such abnormal, fatuous manner. Within every human organism there lies a highly sensitized reflectograph. As the heart is guarded within the structure of the body, so is this sensitized faculty of the mind guarded deeply within the cellular tissues of the brain, when discovered through culture of faculty. The brilliancy of this faculty is enhanced by that of other cell culture in close proximity; through attention and close application to the interior development of this discovered faculty, satisfactory results may be obtained in connecting thought and assured correspondence between the two atmospheres.

For this most important investigation, the world needs good blood—red corpuscles; none other should be tolerated by the student scientist.

The world has been satiated with white-corpuscled soci-

* That is, the development and employment of the lower abnormal occult powers.

ties for psychical research. It is a lamentable truth that those who have been promoted to the Higher Sphere of Life should suffer the ignominy of the Lower Plane's thought following them into this higher existence in vapor-like substance, more like material atmosphere, every known epithet hurled after them.

This evidence of the ignorance of the Lower Plane seems inexcusable, as science and investigation have coupled the thoughts of men with the stars.

Conservatism still holds its band between civilization and the light beyond.

Occasionally a courageous spirit advances and lifts the veil and comes back with authentic reports; not the obnoxious veil of abnormality, but the lifted veil, revealing the divine faculty, normally expressed. I bid all such God-speed. (*Vanishing Night*, pp. 106-109.)

SELECTED BOOKS FOR A STUDY OF
SPIRITUALISM

Most of these books may be obtained from the Progressive Thinker Publishing Co., of Chicago, Ill., or from Sir A. C. Doyle's Book Store, London, England.

1. NATURE'S DIVINE REVELATIONS. By Andrew Jackson Davis. 1847.
2. THE GREAT HARMONIA. By Andrew Jackson Davis. In 5 volumes, "The Physician," "The Teacher," "The Seer," "The Reformer," "The Thinker." 1850-1859.
3. THE MAGIC STAFF. Autobiography of A. J. Davis. 1862.
4. BEYOND THE VALLEY. Sequel to "The Magic Staff." By A. J. Davis. 1890.
5. SPIRITUALISM. By J. W. Edmonds and G. T. Dexter. 2 Vols. 1853-1855.
6. IMMORTALITY AND OUR EMPLOYMENTS HEREAFTER. By J. M. Peebles. 1880.
7. RESEARCHES INTO THE PHENOMENA OF MODERN SPIRITUALISM. By Sir William Crookes. 1874.
8. THE PATHWAY OF THE SPIRIT TRACED. By J. M. Peebles. 1905.
9. SPIRIT MATES. By J. M. Peebles. 1909.
10. LIGHTS AND SHADOWS OF SPIRITUALISM. By D. D. Home. 1877.
11. AS IT IS TO BE. By Cora Linn Daniels. 1892.
12. AFTER DEATH, OR LETTERS FROM JULIA. By William T. Stead. 1897.
13. COMMUNICATION WITH THE NEXT WORLD. By W. T. Stead in spirit-life. Edited by Miss Estelle Stead. 1921.
14. THE SPIRIT WORLD. By Mrs. Mary T. Longley. 1908.
15. RAYMOND, OR LIFE AFTER DEATH. By Sir Oliver Lodge. 1916.
16. SPIRIT INTERCOURSE; ITS THEORY AND PRACTICE. By J. H. McKenzie. 1917.
17. THE LIFE BEYOND THE VEIL. By G. Vale Owen. 4 Vols. 1918.
18. THE NEW REVELATION. By Sir A. Conan Doyle. 1918.

19. THE VITAL MESSAGE. By Sir A. Conan Doyle. 1919.
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30. THE LIVING JESUS. By the Rev. Frederick A. Wiggin.
1921.
31. GONE WEST. By F. W. Kendall.
32. THE SEVEN PURPOSES. By Margaret Cameron. 1918.
33. TOWARD THE STARS. By H. Dennis Bradley. 1924.
34. THE WISDOM OF THE GODS. By H. Dennis Bradley.
1925.
35. NORTHCLIFFE'S RETURN. By Hannen Swaffer. 1925.

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